



1935

# The Development of Catholic Institutions in Chicago During the Incumbencies of Bishop Quarter and Bishop Van De Velde, 1844-1853

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## Recommended Citation

Tangney, Marie Catherine, "The Development of Catholic Institutions in Chicago During the Incumbencies of Bishop Quarter and Bishop Van De Velde, 1844-1853" (1935). *Master's Theses*. Paper 391.  
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THE DEVELOPMENT OF CATHOLIC INSTITUTIONS  
IN CHICAGO  
DURING THE INCUMBENCIES OF BISHOP QUARTER  
AND BISHOP VAN DE VELDE  
1844-1853

By  
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A Thesis submitted in partial fulfillment  
of the requirements for the degree of  
Master of Arts  
in  
Loyola University, 1935

## PREFACE

The Catholic Diocese of Chicago can be proud of its numerous institutions especially those in Chicago and the Seminary at Mundelein, Illinois. But probably few people realize when, where, and by whom the nucleus of these institutions was started.

When Bishop Quarter arrived in Chicago in 1844, there was one Catholic Church and two Catholic Priests. With this background, he began to build. He erected a College, a Seminary which he named 'St. Mary's of the Lake,' Churches for the Irish and German immigrants, and Schools, which were conducted by religious Sisters. He also formed Sodalties and Societies which strengthened and united the Catholics in their Faith. Too much credit cannot be given the first bishop of Chicago, Right Reverend William Quarter for his foresight in developing the Diocese of Chicago, from the beginning, to be the great diocese it is today.

Likewise, the second bishop, Right Reverend James Van de Velde guided the growth of the diocese. Although Bishop Van

de Velde's incumbency was from 1849-1853 he did not plan any new projects, as his predecessor, Bishop Quarter, had left plans for the future development of the Church in Chicago at the time of his death, and Bishop Van de Velde carried out those plans.

The writer was very fortunate in locating the Diary of these two Bishops, and other original documents of importance to one studying the History of the Catholic Church in Chicago during the years of 1844 to 1853.



## VITA

Born in Chicago, Illinois. Attended Saint Sylvester's Parochial School, Providence High School and Chicago Normal College. Received Bachelor of Philosophy degree from Loyola University, Chicago, in 1929. A teacher in the Chicago Public Schools.

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## CHAPTER ONE

During the American Revolution, the Catholic clergy and laity in the "Thirteen Provinces of America" were governed by the London Vicars-Apostolic: Doctor Challoner and Doctor Talbot.

Even after the war, the Congregation of Propaganda in Rome considered the Catholic church in this country as a mission, and hesitated to place a native priest in charge. Finally, realizing the grave danger to church discipline, the Holy See appointed Reverend John Carroll as Prefect-Apostolic in the United States. His election not only ended the jurisdiction of the Vicar-Apostolic of London but it also gave to the church in the United States its own autonomy under the jurisdiction of the Congregation of Propaganda.

The task which was laid before the newly appointed Prefect-Apostolic was a delicate one but "It is to John Carroll's credit that, when the church here was finally organized under his leadership, he quickly gained control of all elements that might have caused disorder."<sup>1</sup>

If Bishop John Carroll could have seen the Bishop of Baltimore, Most Reverend Doctor Samuel Eccleston, on May 14, 1843 calling his suffragans around him from all quarters of the nation he would have thanked God that the seeds sown by him at the First National Synod

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<sup>1</sup>Peter Guilday, The Life and Times of John Carroll

in 1791 had borne fruit abundantly as the years progressed, and that his wishes had been realized.

With the permission of the Holy See, the American priests in 1789 selected their own bishop, John Carroll, to reside as the first bishop of the United States, in the newly created See at Baltimore; thereby giving him complete jurisdiction over the church in the United States east of the Mississippi River.

During Carroll's five years as Prefect-Apostolic in the United States, previous to his appointment as bishop, many difficult problems arose in the diocese which could not easily be settled. Upon his appointment as Bishop, Carroll immediately set about to preserve the discipline of the priests and to further Catholicity in our country. This means of preservation was brought about by a Synod called by the Bishop in November, 1791.

This synod of 1791 is known as the First National Synod of the United States. The foundation of the church's rule in our country was decided upon at that meeting and the Provincial Councils, called in later years, were patterned from it. Bishop Carroll and twenty-two priests were present at the sessions which lasted four days. The ceremonies of the Synod began with a procession of the clergy from Bishop Carroll's residence to the pro-Cathedral, and there the sessions were opened by the Bishop, who delivered a discourse on the meaning of the Synod.

The clergy were then informed that

"The purposes Carroll had in mind when he

issued (October 27, 1791) the letter of convocation for the Synod were: (1) the mode of preserving episcopal succession in the See of Baltimore; (2) the question of a coadjutor or a division of the diocese; (3) uniformity of church discipline throughout the United States; (4) strengthening the bonds of unity with the Holy See; (5) regulations on the administration of the sacraments; (6) clerical discipline; and (7) safeguarding his priests and people from the religious indifference and worldliness so prevalent in the country after the Revolution."<sup>2</sup>

The far-sightedness of Carroll was manifest in the twenty-four statutes passed at this synod. Not only did they provide for the immediate need but also served as a basis for jurisdiction at future councils.

Remarkable progress was accomplished in the next fifty years and the church in 1843 showed a decided gain. There still remained only one ecclesiastical province but with Baltimore as a metropolitan See.<sup>5</sup> There were fifteen suffragan Sees and a total of 579 priests in the country. Comparing the synod of 1791 with the Council of 1843 we can see a remarkable development in the Catholic Church in the United States.

As the visiting clergy arrived, the air was filled with jubilant

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<sup>2</sup>Peter Guilday, A History of the Councils of Baltimore 1791-1884

Macmillan Co., New York, 1932, 64

<sup>5</sup>Metropolitan See in the Roman Catholic Church means a See of which an archbishop is an overseer of assistant bishops or suffragans of a province.

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voices. "The Bishops are come.....the Bishops are come,"<sup>4</sup> cried out the children as the bell tolled announcing the arrival of all the prelates for the opening of the Fifth Provincial Council on May 14, 1843 in the city of Baltimore. The Bishops spent Saturday evening together with the Archbishop completing plans for the sessions at the Council.

The following day, everything was in readiness so

" . . . . the whole assembled at the Archbishop's and at the appointed hour formed the procession to the Cathedral. First the children attending on the Bishops, dressed in their red cassocks and surplices: next the students of St. Mary's College and the Priests, two and two nearly to the number of fifty. Next came the Very Reverend Administrator of Charleston wearing a cape and Birettum, then the Bishops, two and two, according to their date of consecration, the junior prelates first, all wearing rich capes and Mitres, the whole line closed by the Venerable Archbishop preceded by the Archiepiscopal cross, and carrying the crosier, attended by his proper officers."<sup>5</sup>

The procession left the foyer of the Archiepiscopal residence, proceeded around the Cathedral to the grand entrance and thence into the church.

To those witnessing the procession there came a universal feeling of gratification at knowing that once again the Bishops were united in session for the advancement of Catholicism in the United States. As the

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<sup>4</sup>United States Catholic Miscellany

XXII, 1843, No. 47, 374

<sup>5</sup>Ibid., 375

procession entered the church the sound of music was heard and the Bishops began to seat themselves in their respective places in the sanctuary. Lastly the Archbishop proceeded to his chair. Mass was begun and following the sermon, which was preached by the Bishop of Boston, Archbishop Eccleston ascended the main altar and formally opened the council according to the Pontifical.

"Thus opened the fifth Provincial Council of the American Church, whose hierarchy, assembled from every segment of the great republic, stands unsurpassed, by any other portion of their brethren through the world, for virtue, learning, apostolic zeal and devotion to the See of Peter the mother and mistress of all."<sup>6</sup>

The convention lasted for eight days. Each day the Bishops met in session from nine o'clock in the morning until one o'clock in the afternoon. At four o'clock they reassembled in the church with the theologians to receive reports on the business of the congregations submitted to them for their consideration. In all, there were eleven decrees passed by the council.

Realizing the progress that had been made in the Catholic Church up to 1843, the Fathers of the Council saw the need for a division of the dioceses. They proposed the erection of an episcopal See at Pittsburg for Western Pennsylvania, at Chicago for the State of Illinois, at Milwaukee for the State of Wisconsin, at Little Rock for the State of Arkansas, and at Hartford for Connecticut and Rhode Island. The Holy See was petitioned to accede to the proposed plan and on

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<sup>6</sup> Ibid., 375

"September 30th, 1843, the Congregation of the Propaganda transmitted the Pontifical briefs appointing the Right Reverend Andrew Byrne to the Bishopric of Little Rock: the Right Reverend William Quarter to the See of Chicago: the Right Reverend William Tyler to the See of Hartford: and the Right Reverend John M. Henni to the Bishopric of Milwaukee."<sup>7</sup>

On the eleventh of November, 1843, the names of the new Bishops were published in the New York Truth Teller but it was not until eleven days later that the Reverend William Quarter, then pastor of St. Mary's church in New York City, received a letter from the Archbishop of Baltimore informing him officially of his appointment to the new See of Chicago.

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<sup>7</sup> Henry De Courcy and John Gilmary Shea,

History of the Catholic Church in the United States,

(Taken from Concilia Baltimoriensia)

Excelsior Catholic Publishing House, New York, 1879, 154-227



## CHAPTER TWO

Although there seems to be some discrepancy as to the exact time of the Right Reverend William Quarter's birth, the apparently authentic date is that written in Bishop Quarter's diary by his brother, "The Right Reverend Doctor Quarter, first bishop of Chicago, was born in Killurine, King's County, Ireland on the 31st day of January, 1806."<sup>8</sup>

He was the third son of Michael Quarter and Ann Bennett. There were four sons: John, who was the eldest; Walter Joseph, who later became vicar-general to his brother, Bishop William Quarter; William, the first Bishop of Chicago, and James who studied for the priesthood but who died before ordination.

The Quarter family was very respectable and deeply religious. The maternal branch of the family contributed many priests and Bishops to the church both here and abroad.

Mrs. Quarter, the Bishop's mother, had a great love for the Blessed Virgin Mary and this devotion, impressed upon her children, was later manifested by her son William. He felt that Our Lady was his guide and help through all the difficulties he encountered in life.

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<sup>8</sup> Walter Quarter, Diary of Right Reverend William Quarter, 71

The diary is a large tan suede-covered book of the ledger type. It was started by Bishop Quarter before he left New York, to come to Chicago as the first Catholic Bishop. The entire account was written in long-hand by the Bishop himself. After his death his brother, Father Walter J. Quarter, continued to write the diary until the appointment of the next Bishop.

His mother prayed each day that God might call one of her sons to the Priesthood. From an early age William showed signs of striving for the religious life. He preferred to make altars and offer up his prayers to God rather than to play the games that the children of his years so enjoyed.

The first eight years of William's life were spent at home under the tutelage of his dear mother. She had received an excellent convent education and considered religious training far superior to common instruction, especially because it guided and directed one to be morally good.

During these early years at home, William proved to be an excellent student and showed evidence of possessing an intellect of a high order. He made such rapid progress, that at the age of eight years he was ready to enter a boarding school at Tullamore.

Always guiding her children in the true religion, Mrs. Quarter saw need for William to make his First Communion before leaving for a non-sectarian school.

After two years of classics and mathematics, William entered another school in the same town, conducted by John and Thomas Fitzgerald. His idea was to complete a course of study which would prepare him for entrance to Maynooth, Dublin--the novitiate for young scholastics.

"During the years that he thus spent preparing himself for his collegiate course, he was distinguished for the same tender and exemplary piety that characterized him when under the watchful care of his good mother:

and so remarkable was his demeanor, that his companions styled him the "little Bishop." Little thought they that the day would come when the title of his boyhood would be the distinction of his manhood."<sup>9</sup>

About this time a Reverend Mr. McAuley, a friend of the Quarter family, returned to Ireland from the United States. To them he often told of the conditions of the Catholic missions in America, of the thousands of Catholic children who were growing up far away from teachers of their holy faith.

Filled with the true missionary spirit and desiring to forsake all things for Christ, young William set about making plans for his departure to the United States.

"His parents felt that they had no right to stand between him and the service of his divine Master: and when he knelt by his mother's knee, where he had first learned to lisp his infant prayers, to receive her parting blessing, she kissed his fair young brow, as she said to him: ' My son, I have given you to God; go withsoever He calls you, and may His and your mother's benediction ever attend you! ' "<sup>10</sup>

Many times in later life, as Bishop of Chicago, these last words spoken by his mother on his departure for the missions would rise before him and guide him through tribulations as though they were a guardian angel sent from heaven.

On April 18, 1822, William Quarter, who was then only sixteen

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<sup>9</sup> John E. McGirr, Life of the Right Reverend William Quarter, D.D., 16

<sup>10</sup> Ibid., 18

years of age, left his native country and sailed for North America.

His first glimpse of the land of his labors was at Quebec, where the boat in which he was sailing landed. He applied to the Bishop of that city for admission as an ecclesiastical student but because of his youth he was rejected. Next, he presented himself to the Bishop of Montreal but again the objection was—his youth. Next, he went to Mt. St. Mary's College, Emmetsburg, Maryland, where he applied to the President of the college, Reverend Mr. Dubois, who afterwards was the third Bishop of New York. The reason which caused the objection in Canada proved to be his best recommendation. As Walter Quarter later said: "He received my brother kindly—and he ever afterwards loved him as a father would a child—and my brother respected him as a child would a father."<sup>11</sup>

Reverend Mr. Dubois thoroughly examined William in the subjects which he had been pursuing, and finding that he had mastered them, he gave his permission for William to enter the seminary. September 8th was the date William chose to enter as it was a feast day of Our Lady whom in childhood he had chosen to be his patroness.

Within a short time after entering the seminary he was placed in charge of Greek, Latin and Algebra classes; and so successful was he at this task that in his second year at St. Mary's he was appointed Professor of Greek and Latin languages.

Throughout his years at the seminary he was known for his piety,

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<sup>11</sup>Walter Quarter, Diary, 71

humility, and veneration for the mysteries of his holy faith and even familiarity in his long ministry did not diminish one iota that respect which he cherished.

In the year 1812 Father Simon Brute joined Father Dubois as professor at St. Mary's Seminary. He was a saintly priest who later became Bishop of Vincennes. He was loved by all who had contact with him and was Professor of Philosophy and Divinity while William Quarter was in residence. Quarter was a worthy pupil of so great a master and Father Brute placed a high estimate upon his character.

Their friendship grew and became lasting as the years went on.

"Even after Mr. Quarter had been transplanted to another field, the watchful care, the consoling accents of encouragement, and the sincere expressions of commendation, were bestowed by this good old man upon his absent pupil, and were never forgotten by him who was the object of such solicitude."<sup>12</sup>

By professors and students he was held in high esteem for his clear mind, sound judgment, gentle disposition, firm friendship, and perfect devotion.

"And he loved these with an affection so pure that amid all the changing scenes of his life, too apt generally to engender forgetfulness, he ceased not to remember them each and everyone; and how his bright eye would sparkle and his spirits become elated, when he met with any child of that dear old mountain, with whom he could converse of the days that were past, and of the men who had been called to other scenes on earth, or away to a better world;

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<sup>12</sup>Mc Girr, 21

or with one who could tell him of the progress and prosperity of the favourite institution, and the tear would start unbidden to his eye, when the new names that now filled the places of those he loved so tenderly, were repeated, calling up to his mind the truthfulness of the observation, that we are but sojourners on this earth, where all is change."<sup>13</sup>

On October 29th, 1826 the Right Reverend Doctor Dubois was consecrated Bishop of New York. It was his intention when leaving the institution which he had founded to have Mr. Quarter come to his diocese as soon as he had completed his theological studies. In spite of the fact that the College offered him positions to prevent his departure, and the Bishop of Baltimore tried to detain him, Quarter felt bound to reciprocate the kindness of his first friend in America and cheerfully left St. Mary's for his desired mission-life with Bishop Dubois.

Early in September 1829, William Quarter left his mountain home and started for New York City. He was welcomed by Bishop Dubois who, on the following morning, conferred upon him the Clerical Tonsure, Minor Orders, Sub-Deaconship, and two days later, "He was ordained a priest--in New York, by the Right Reverend Doctor Dubois on the 8th of September 1829 and was sent as Assistant pastor to St. Peter's Church."<sup>14</sup>

Immediately following the ordination Bishop Dubois started for

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<sup>13</sup> Ibid., 21-22

<sup>14</sup> Walter Quarter, Diary, 71

Europe. He left the very Reverend Doctor Power, then pastor of St. Peter's church in charge of the diocese. Being the administrator, Doctor Power took up his residence at the Bishop's house. Father James Smith replaced Doctor Power as pastor, and the newly ordained Reverend William Quarter was appointed as assistant pastor of St. Peter's.

The four years that Father Quarter spent as curate at St. Peter's were indeed years of labor in the mission field. It was only two years after his appointment to St. Peter's that the cholera broke out in New York City. All during the epidemic he worked day and night among the needy victims and was satisfied if he secured a few hours of rest each day for himself.

Not overlooking any duty, he gathered together the surviving children of the deceased victims and placed them in care of the Sisters of Charity, giving freely all means he possessed for their support.

In the summer of 1833 Father Quarter was transferred from St. Peter's Church to the pastorate at St. Mary's Church. It was at the dedication ceremonies of the new St. Mary's Church, built to replace the church of the same name which was destroyed by fire two years previous, that Bishop Dubois announced the new pastor to be Reverend William Quarter.

At once Father Quarter set about performing the duties of a pastor. Things did not appear easy, because his parishioners were scattered, especially the youths who needed instruction in religion.

Having been instrumental in securing the Sisters of Charity to teach the children at St. Peter's, he again felt the need for such

influence. Disregarding the opinion of the trustees that the burden and expense would be too great, Father Quarter, on his own responsibility commenced a correspondence with the Mother Superior of the order at Emmetsburg.

Three months after becoming pastor of St. Mary's he had a free school in charge of three of the Sisters of Charity in his parish. The school was opened to the poorest children as well as the wealthiest. The Sisters also had a few student boarders whose tuition helped defray current expenses. This more select school was well patronized and proved to be advantageous.

Believing that members of his congregation would frequent the sacraments more often if associated with a society or confraternity, Father Quarter set about to organize both. These sodalities proved their worth in the spiritual advancement of souls.

Credit is also due Father Quarter for the conversion to Catholicism, of a Lutheran minister--Reverend John James Maximilian Oertel of New York City. This young man had been ordained a Lutheran minister in Germany and in 1837 accepted the invitation of an Evangelical Missionary Society to preach the gospel to the Germans in the United States. Believing himself to be a member of the true Church of Christ, he set about to carry out his teachings in the new land.

Shortly after his arrival in the United States he began to doubt the authenticity of his religion. He consulted with both Lutheran and Catholic clergy and soon found that the true church, the Roman Catholic Church, was distinguished by four marks. Realizing that his



Lutheran creed could claim no inheritance from the church as Christ established it, he was convinced that she was in error. It was at this time when his mind was in a quandary that by accident he became acquainted with the pastor of St. Mary's Church, Reverend William Quarter.

Mr. Oertel was at once impressed by the kind, affable, and gentlemanly manner of Father Quarter and said,—“Reverend Mr. Quarter cheerfully extended his hand to support my weakness, and gave his advice to cheer my mind.”<sup>15</sup>

A short time after knowing Father Quarter, Mr. Oertel embraced the true religion but did not enter its ministry.

The years of labor in New York prepared Quarter for a mightier task in Chicago, compared with its eastern neighbor, where, little had been done for the Catholics.

“Thus to the enterprise and perseverance of Reverend William Quarter are the congregation of St. Mary's indebted for the introduction among them of the humble daughters of St. Vincent, and for the manifold and incalculable blessings that follow thence to them and their children, and to their children's children. Well indeed may they consider him their benefactor. He was the benefactor not of the Catholics of St. Mary's only, but of the whole city of the poor and the orphan; for he was instrumental in establishing the first colony of the Sisters of Charity of St. Peter's also.”<sup>16</sup>

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<sup>15</sup> Mc Girr, 40

<sup>16</sup> Ibid., 32

## CHAPTER THREE

At the time that Father Quarter was appointed pastor of St. Mary's Church in New York City, the Catholics in Chicago, who totaled nearly a hundred, petitioned Bishop Rosati of St. Louis for a resident pastor. It apparently was the opportune moment to make such a request as only a few days before a young Frenchman, John Mary Irenaeus St. Cyr, had been raised to the priesthood, and eager to pursue his duties in the Lord's vineyard, he was sent to Chicago as her first pastor.

In 1832, there were in Chicago not over ten or twelve Canadian Catholics, and one Irishman. The excessive labors of the missionary in this part of the country were entirely unknown in the East, where the Catholics generally resided closer together, making access to them easier.

Immediately upon Father St. Cyr's arrival he set about to erect Chicago's first Catholic Church. He was aided greatly in this work by some of the able Catholics, especially Mr. Mark Beaubien. It was with great difficulty that five hundred dollars was subscribed. Since his fund was not sufficient to purchase a lot on which to erect the church, Father St. Cyr, advised by some of the parishoners, decided to build on a canal lot at the southwest corner of Lake and State streets. The canal commissioners gave a guarantee that no bid would be admitted higher than the valuation they placed upon it.

Although the new church, St. Mary's, was completed sufficiently to conduct services some time in October 1833, Father St. Cyr was unable to secure enough money to finish it. Accordingly he was forced to

travel to St. Louis and solicit aid from the Catholics there.

The following year Gregory XVI erected the diocese of Vincennes, placing Father Simon Brute in charge as Bishop. Since the diocese comprised the state of Indiana and Illinois east of a line from Fort Massac to the Illinois River, Chicago was in the new ecclesiastical district. Although Father St. Cyr was to return to his own diocese, when Bishop Brute was appointed in charge of the diocese of Vincennes, he remained by request--and continued as pastor until Bishop Brute was able to replace him.

During the summer of 1836 Bishop Brute returned from a recruiting journey to Europe and brought with him several French priests whose services he had secured for his diocese. Two of the priests were the Fathers Celestine de la Hailandiere and Maurice de St. Palais, later successors of Bishop Brute in the see of Vincennes. A few months later Father Bernard Schaeffer, a native of Strassburg and a recruit of the Bishop's, came to Chicago and zealously cooperated with Father St. Cyr. Realizing that Chicago was unable to support two resident priests, Father St. Cyr in 1837 requested Bishop Rosati of St. Louis to recall him to his own diocese. In spite of the petitions, signed by the people asking to retain Father St. Cyr, he was recalled to St. Louis. Two months after the departure of Father St. Cyr, Chicago suffered the loss of its remaining priest, Father Schaeffer, whom the dear Lord saw fit to call to his heavenly home. Six days later Father Bernard O'Meara appeared to fill the vacancy caused by the death of Father Schaeffer.

Due to a dissension in the Catholic congregation of Chicago, Father

O'Meara was prevailed upon to resign as pastor and the Reverend Maurice de St. Palais became resident pastor in 1840. To this fourth pastor of Chicago is due some credit for the progress made in the parish of St. Mary's.

"Finding the old church, 'a long low frame building,' utterly inadequate, Father de St. Palais undertook the erection of a new church, one hundred feet by fifty-five, on property acquired by him at the southwest corner of Wabash Avenue and Madison Street."<sup>17</sup>

Although the church was not completed, the first Mass was said in it on Christmas Day, 1843.

The first Catholic burial ground was purchased by Father de St. Palais, also. It was ten acres of land located at the intersection of State Street and North Avenue, then outside the city limits. Soon Father de St. Palais obtained the cooperation of Reverend Francis Fischer who cared for the German portion of the flock.

"The consecration of the new Bishops of Chicago, Little Rock, and the Coadjutor of New York, took place on Sunday, the 10th inst., in the Cathedral of New York. The Bishop of New York was consecrator, the Bishops of Boston and Richmond assisting."<sup>18</sup>

The best description of the ceremony is given in the Freeman's

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<sup>17</sup> Garraghan, S.J., Gilbert J. Catholic Church in Chicago, 1673-1871, 107  
Loyola University Press  
Chicago, Illinois, 1921

<sup>18</sup> The Catholic Cabinet and Chronicle of Religious Intelligence,  
St. Louis, March, 1844, No. 11, 767

Journal of that time:

"At half past nine o'clock precisely, the sacred procession left the sacristy, and passing along the raised dais outside the sanctuary, entered in front of the great altar. First went the Acolytes, Thurifer, Thurifer and the Seminarians of St. John's followed by several clergymen of New York, Brooklyn, Jersey City, and other parts of the diocese, with a few from Emmetsburg College; next were—the Senior Assistant Bishop with his chaplain and attendant; the three Bishops elect—Right Reverend Andrew Byrne, Right Reverend William Quarter, and Right Reverend John McCloskey, with their chaplains and attendants; the other Assistant Bishop, with his chaplain and attendant; then the Master of Ceremonies, the Deacon and Sub-Deacon, Assistant Priest, and other attendants of the consecrator; the procession being closed by the consecrator, the Right Reverend Bishop of New York. The clergy were in their chasubles or their surplices; the Bishop elect in amice, alb, cincture, stole and cape and wearing the small cap common to the clergy; the Assistant Bishops in rochets, stoles, copes and mitres, and the consecrator in full pontificals—rochet, stole, cope, mitre, crozier, etc. The vestments of the consecrator and his attendants were of the richest description, and literally dazzled the eye. The mitres and copes of the Assistant Bishops were also distinguished for their beauty, as was the case with the vestments of the clergy generally. As the procession moved slowly forward, its numbers, splendour, and magnificence of array—chasubles and copes and mitres glittering in the light—presented a brilliant and imposing spectacle.

Many of the clergy and seminarians (the latter particularly) had not room in the sanctuary, and were in attendance in the sacristy, with or without their cassacks. Altogether, the number of clergy and seminarians present during the day could not have been far from seventy; and to the Catholic heart it must have been not the least consoling of the many reflections suggested by the occasion, that from the

immediate neighbourhood of this one city, so many ecclesiastics and religious could be assembled, and without withdrawing from a single congregation the opportunities of divine service in their own church. Surely such an abundance of labourers promises well for the gathering in of the harvest in this great diocese ! God grant it!—say we.

The ceremony then proceeded....until the end of the Gospel, where the Preacher of the Consecration Sermon, the Very Reverend John Power, D.D., having given the usual salutation to the Consecrator, ascended the pulpit and commenced his discourse.

At vespers in the evening, the church was almost as densely crowded as in the morning. The discourse was delivered by the Reverend Doctor Pise. Five of the Bishops and most of the clergy were present; and as they sat in the Sanctuary, the Pontificals of the Bishops and the Vestments of the Priests shining in the lights which burned around, the observer recalled involuntarily what the historians of the time tell of the magnificance of the famous "Field of the Cloth of Gold". The Vespers were over at about half past nine.

Thus passed and terminated a day, which, in no spirit of vain words we say, will not only long memorable in this diocese, but will be remarkable in the annals of Catholicism in the United States; remarkable that it witnessed a ceremony without parallel for splendour and importance in this country, up until that time, the Consecration of three Bishops, two of them for new Sees; remarkable, that it assembled more of the worth and dignity of our American Church than has ever before been brought together, except at the grand Councils of the entire Province, six Bishops and nearly fifty Priests; remarkable, also, in a higher sense, that it was a day significant of past progress and future promise, speaking to the Catholic heart with silent but thrilling eloquence of great triumphs achieved, and of those still greater God willing, yet to be accomplished:

and recalling to it irresistibly the consoling conviction that the Promise of the New Covenant is eternal with the Church, and that those spiritual princes whom she on that day sent forth, went of a surety "Conquering and to Conquer"; remarkable, in fine, that it was a day which, long years hence—when those who performed and those who received the august rite, and those who looked on breathless with awe at the mystery before them, shall have passed away, and save a few, been all forgotten when, as we trust in God it will be, the mists of error now darkening our well beloved land shall have disappeared before the ascending Sun of Righteousness, and His Church shall have won over to her sway of love all the tongues and races within the republic, so that from the Atlantic to the Mississippi, and from the Mississippi to the Pacific shore, there shall be but one faith for one nation of free, enlightened and happy Americans—a day which then the Catholic historian will love to dwell upon with delight, and record upon his glowing page, as the advent of one of the many bright eras which (please God) will illustrate the history of the Church of Christ in the New World."<sup>19</sup>

It must have been very hard for Bishop Quarter to leave his faithful flock of St. Mary's with whom he had labored successfully for over ten years; but eager to depart for his new mission fields ". . . the Right Reverend Doctor Quarter, Bishop of Chicago, departed for his See" on Thursday, April 18, 1844.<sup>20</sup>

The parishoners of St. Mary's felt sorrowful at losing such an esteemed pastor and expressed their sentiments in the following quotation:

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<sup>19</sup> McGirr, 43

<sup>20</sup> New York Freeman's Journal, IV, No. 43, 341

"As a laborious Priest, the career of the Right Reverend gentlemen among us had been marked by a judgment, an energetic zeal; and an extended usefulness not often witnessed. In the very large congregation of St. Mary's, so long under his pastoral charge, he leaves thousands whose sincere and deep regrets for his departure are hardly mitigated by the reflection that his excellences have found a wider sphere of exertion. For ourselves we congratulate most cordially the diocese of Chicago on the auspices under which its history commences."<sup>21</sup>

The Bishop made the journey to Utica and there met his brother the Reverend Walter J. Quarter who set out with him for Rochester. They spent Sunday in Rochester and the following day they reached Buffalo. On the next evening April 30th, they sailed in the Wiskonsan for Detroit. Reaching Detroit on Thursday they rested and resumed their journey the following day. The distance from Detroit to St. Joseph, Michigan was covered by both railroad and stagecoach. There they took the steam boat, Champion, on Saturday evening, and arrived in Chicago early the next day, Sunday, May 5th, 1844. On the day of his arrival, the Bishop said Mass in the old church, and preached at a Mass in the new church.

Describing the buildings belonging to the diocese he said:

"The old church is a low, long, frame building, having a small steeple and bell, surmounted by a cross. The new church is of brick and is a

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<sup>21</sup> Ibid.

<sup>22</sup> Reverend Walter J. Quarter was a brother to Bishop William Quarter, the First Catholic Bishop in Chicago. He was Vicar-General of the Chicago Diocese and the first Pastor of Saint Patrick's Church. Father Quarter assisted his brother, the Bishop, in all his undertakings for the development of the Diocese of Chicago.



respectable building. Its dimensions are 100 feet in length, by fifty-five in width. There is a lot of ground adjoining the new church upon which may yet be erected the diocesan Cathedral; there is also a lot in the rear of the church, where a free school for the poor children of the congregation may in course of time be erected. There are 10 acres of land a short distance out of town present site of Lincoln Park at State and North Avenues where is now the Catholic burial ground, and where may be built at some future day a Charity Hospital. The residence of the Bishop and of the clergy at the present time is a small one-story frame building fronting the lake."<sup>23</sup>

There were only two priests in Chicago to assist the new Bishop—Reverend Mr. de St. Palais, a Frenchman, and Reverend Mr. Fischer, a German. There were also two seminarians, Messrs. P. Mc Mahan and Bernard Mc Gorisk and a young boy by the name of Timothy Sullivan who was destined for the priesthood.

Bishop Quarter allowed no time to lapse between his arrival in Chicago and the execution of his duties. The following week after his arrival he published the names of the two seminarians who were to receive orders and ". . . On the feast of the Ascension, subdeaconship was conferred by him on Messrs. P. Mc Mahan, and B. Mc Gorisk . . . ."<sup>24</sup>

During the last five years of Bishop Carroll's episcopate (1810-1815) a rebellion known as the Trustee system arose. This trustee system was composed of a body of laymen elected by the congregation to administer Church property and in general, take charge of the parish.

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<sup>23</sup>Diary, 11.

<sup>24</sup>United States Catholic Magazine, III, 1844, 405.

"The beginning of the system is traceable to two causes. The Catholics, a negligible minority in the different States, were influenced by the vestry system of the various Protestant sects, controlling Church affairs, administering Church property, appointing clergymen by the votes of a lay committee. Again, the civil law acknowledged the right of a congregation to hold property, insisting, however, that the trustees should be elected by all the members of the said congregation."<sup>25</sup>

Since European countries had a similar system known as the Committee of Control or Fabriques, who administered Church property, Bishop Carroll tolerated the system, as did his successors hoping they would avoid trouble in the church. Its dangers, however, were responsible for many of the scandals and schisms which followed in later years.

Even the first Bishop, John Carroll, was obliged to go before the civil power, and prove his right to govern American Catholics, and appoint priests wheresoever he found need for them. The decision handed down from the court was not sufficient to prevent trouble, and the trustees continued to retain or dismiss clergymen at their will. This dissension continued well into the beginning of the nineteenth century.

When Philadelphia became a separate diocese in 1808, with the Right Reverend Michael Egan as its first Bishop, trustee troubles began there. Two priests, Reverend James Harold and Reverend William Harold were appointed to the same parish and soon made demands for exorbitant sums of money. The climax came when one of the priests announced from

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<sup>25</sup>Historical Records and Studies, XVIII, 136; Peter Guilday, Trusteeism Published in New York.

the pulpit that they would no longer serve the parish. To their surprise the resignations were accepted by Bishop Egan, and when they applied to Bishop Carroll for reinstatement in the diocese, the answer was "Exeat!"

Immediately, factions were formed known as the Haroldites and Bishopites. At the next election of the trustees the Haroldites swept the field and the Bishop was cruelly attacked through pamphlets. It was too much for Bishop Egan to endure and a few days later he was suddenly called from his earthly duties by death.

The next bishop of Philadelphia, Doctor Conwell, found trusteeism in prominence again. This time it was a brilliant young priest who played favorite with the laymen and when reprimanded by his bishop for some indiscretion, called the trustees together and plotted a campaign of disunion. They made every effort to have the charter of their parish amended, so as to exclude the clergy from the Board of Trustees; but when the case was carried to the Supreme Court of Pennsylvania the decision defeated their plan. When the election took place, in the spring of year, a riot followed which necessitated the calling of the mayor, sheriff, and city police.

This conduct was so disedifying and disgraceful to Christians that Pope Pius VII addressed a brief to Archbishop Marechal and his suffragans and to all the faithful of the United States saying:

"Trustees should bear in mind . . . that the properties secured for divine worship, for the support of the Church, and the maintenance of its ministers fall under the power of the Church, and since the bishops, by divine appointment, preside over their respective

churches, they can not by any means be excluded from the care, superintendence, and administration of these properties. But that trustees and laymen should arrogate to themselves the right of naming for pastors, priests destitute of faculties, and even bound by censure, is a practice new and unheard of in the Church."<sup>26</sup>

Similar cases of trouble between the trustees and the church authorities were found in almost every diocese, especially in New York, Baltimore, Charleston and New Orleans. The first Archbishop of New York, Right Reverend John Hughes, deserves due credit for having been the crushing force in gaining the strangle-hold on the trustee adversary.

Previous to his appointment to New York, Right Reverend John Hughes had been on mission in Philadelphia. To him the trustee system was well known, as many of the troubles caused by it had happened before his very eyes. Upon assuming control of the New York diocese, he found he was to face a new aspect of trusteeism. Determined to rid his diocese of the evil which had so far caused enough trouble, Archbishop Hughes set about to make plans.

"All the Catholic Churches in the city of New York were heavily in debt. The number of churches was eight—five were bankrupt and carried on their portals a bill of sale. The young bishop acted quickly. He went around the city, raised enough money to purchase the property of the five bankrupt churches, and secured all the titles in his own name. Then he consolidated all the church debts of the diocese, and as the legal owner of church properties, he removed every layman from the trustee boards. Needless to say, a storm of opposition greeted his vigorous course of action. In the city itself little could be done, as the law acknowledged as proprietor

<sup>26</sup>Ibid., 141

the holder of the title to the property. But far up the State, in Buffalo, the trustees of St. Louis' Church, a body of men that had fought episcopal authority relentlessly realized that the strong churchman who was guiding the destinies of the largest city of the State had to be brought under the power of the law. Their plan was a clever one and boded ill to episcopal authority. They petitioned the Legislature to pass the following bill:

"Any deed, lease or devise of any Catholic bishop shall be made null and void on the death of the said bishop, and the property shall be vested in any incorporated congregation happening to use the same, and if the congregation be not incorporated, the property shall revert to the State.

The Trustees were not children in politics, and despite a good deal of opposition the bill became a law."<sup>27</sup>

The Archbishop was infuriated by the decision and at once wrote to the public press exposing the manifest injustice of the law. In spite of an attempt made by a senator to defend the law, it remained a dead letter as long as it existed.

Propaganda had already made it clear that trustees were to be guided by the bishop in administering the affairs of the church,

"But Rome was far away and her voice would be nought but an empty echo, unless in the Bishop's palace was found a man of action. Such a man was Archbishop Hughes. He knew not only his Canon Law, but the law of the State as well. And when the State encroached upon the rights of the Church, he went before the bar of public opinion and, despite

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<sup>27</sup> Ibid., 142

prejudice and bigotry, forced the guardians of justice either to repeal the unjust law or made them shrink from enforcing it. By securing control of the title to all church property in his then bankrupt diocese, he gave a practical key for the solution of the trustee difficulty to his brethren in the American Episcopate."<sup>28</sup>

Bishop Quarter had sufficient cause to wish to protect the diocese of Chicago from the evils of trusteeism. While he was a pastor in New York City he witnessed the controversies between his Archbishop and the trustees and this experience prepared him for his mighty task as Bishop. He realized that means must be taken to prevent trustees from gaining power in his new diocese.

About six months after his arrival in Chicago he blocked all possible entrees to trusteeism. In a letter written to Bishop Blanc of New Orleans, on January 17, 1844 Bishop Quarter said:

" . . . I have now another bill before them, [State Legislature] which if it passes will be highly beneficial to Religious I trust--It is a bill authorizing myself & my Successors - to hold all properties Ecclesiastical or charitable etc. in trust, for the objects for which, they have been granted, purchased etc.--This bill, if it passes, will obviate the necessity of any thing in the form of Trusteeism--in this Diocese forever. There is not a Trustee in the Diocese nor shall there be, so long as I live-- . . . ."<sup>29</sup>

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<sup>28</sup> Ibid., 143

<sup>29</sup> Letter of Quarter to Blanc, Notre Dame Archives, January 17, 1844

Although the system of trustees did not prevail in Chicago, an incident occurred which no doubt caused Bishop Quarter to hasten in executing his plans.

About four years previous to Chicago's becoming an episcopate, a priest, Reverend O'Meara, was pastor of her only Catholic Church. Reverend Father St. Cyr refers to Father O'Meara in a letter to Henry H. Hurlbut dated February 8, 1875---

"I was succeeded for the English speaking congregation by Father O'Meara, who proved to be a notorious scoundrel. May God preserve Chicago from such a priest."<sup>30</sup>

The Honorable J.S. Buckingham, Member of the English Parliament, who was in Chicago at the time (1840) gives his version of the trouble and the result.

"Considerable excitement was occasioned during our stay here by an unexpected riot among the Irish Catholics, on behalf of a priest," (Father O'Meara) "who was a great favorite with them. It appears that this reverend father had in some manner caused the church of which he was pastor, and certain lands, house and furniture attached to it, to be made, by legal instrument, his own individual and exclusive property; and deeming himself  
 # thus insecure and immovable possession, he defied all his ecclesiastical [ecclesiastical] superiors. He had been for some time habitually intemperate, and it was alleged that he had also committed extensive frauds. This is certain, the Catholic Bishop of the diocese,

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<sup>30</sup> A. T. Andreas, History of Chicago, I, 292

and Vicar-General from St. Louis, had come on to Chicago, from the south, for the purpose of forcing the priest to surrender the property which he unlawfully held, and then publicly excommunicating him. The expectation of this ceremony drew crowds of Protestants on the Sunday morning it was appointed to take place; and the sympathy felt by the Irish laborers, on the canal, . . . . was such that they had declared they would clear the church if any attempt were made to excommunicate their favorite. The Bishop and Vicar-General hearing this, went among these men, and addressed them upon the subject, reminding them of their allegiance to the Church, and of the duty of their obedience to its decrees . . . . .  
 . . . The priest, learning this, consented to assign over to his superiors the property of the Church which he had unlawfully with held from it . . . . "31

The bill which Bishop Quarter had before the State Legislature and which became a law in 1845, made the diocese of Chicago forever free of the trustee system. It made the Catholic Bishop of Chicago and his successors a "corporation sole" and since that year the Church property has been held by the diocesan episcopacy. The benefit derived from the law can best be understood after reading it as the State Legislature had it on their records.<sup>32</sup>

Bishop Quarter expressed some of the advantages resulting from the law in his diary when he noted the passage of the bill:

" 'A bill' passed both houses of the Legislature of the State of Illinois

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<sup>31</sup>Ibid.,

<sup>32</sup>See Appendix, Laws of Illinois, 1845, 321



authorizing the Bishop of Chicago and his successors to hold properties in trust for the use of the Catholic Church of the Diocese. In one day afterwards, passed the Council of Revision and became a law.

Some of the advantages resulting from the passage of the bill, authorizing the Bishop of Chicago and his successors in the Episcopacy to hold property in trust, may be enumerated under the following heads, all the advantages can not be here set down:

1st-The properties being held in trust and not as personal property must in every contingency be more secure.

2nd-The title of Bishop of Chicago and the successorship to said Episcopate are both recognized by law in this state by virtue of that act; and, hence,

3rd-Properties willed or bequeathed to the Bishop of Chicago or his successors for charitable purposes can by virtue of this act be legally recovered and applied to their destined use and purposes. Before this act they could not unless left to the Bishop in his individual capacity and not in his official capacity. It is presumed that these foregoing remarks are perfectly correct, although not penned by a lawyer."<sup>33</sup>

In June, 1846, Bishop Quarter again mentioned the law in a letter to Mr. Picquet, a friend who lived down-state in Illinois.

"When in conversation with the Bishop of Vincennes he requested that I write to Mr. Thomas to make out the deeds of such Church property as is by

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<sup>33</sup>Diary, 20

him (the Bishop of Vincennes) to be transferred to me. Will you kindly at your convenience ask of Mr. Thomas to please ~~make~~ out agreeably to the act past by the Legislature of this State in favor of the Bishop of the diocese holding property in trust for Religious Societies, etc. except the deed of the lot upon which my own house stands, that I would retain as personal property for the present, owing to certain circumstances that I may explain to you hereafter."<sup>34</sup>

The diocese of Chicago should always be grateful to Bishop Quarter for his foresight in preserving and perpetuating the property of the diocese, as well as preventing any controversies which may have arisen between the clergy and their congregations had the diocese not been protected by the "Corporation Sole".

In November, 1844, Bishop Quarter set about to have the Cathedral finished; before carrying out his plans for the institutional development of the diocese. As the work progressed, he must have felt proud of the only Catholic Church in Chicago for "In the beginning of this month the spire of the steeple was elevated on the base. The steeple erected this month also, the first and only spire, as yet, in the city of Chicago."<sup>35</sup>

One of the early settlers in the new diocese explained the feeling of gratification the people had for their church and Bishop, when he wrote the following to an eastern paper.

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<sup>34</sup>Quarter-Picquet Correspondence, Mid-America, XIV, No. 4, 358

<sup>35</sup>New York Freeman's Journal, V, September 28, 1844, 101.

"It is the greatest consolation of the emigrant on his arrival here, to learn that a Catholic clergyman is stationed near to the place where he purports to settle, or that there is a Catholic Church in the neighborhood. As there is only one Catholic Church, as yet, in this city, the Germans have Mass, and a sermon in their own language at 8½ A.M. The Pastor of the German congregation is the Reverend Mr. Ostlangenberg, who has been lately removed here from Galena. The most respectable citizens, although not of the Catholic communion, extend every encouragement to the Bishop towards erecting literary and religious institutions; and manifest upon all the occasions a most laudable and amiable liberality."<sup>36</sup>

The construction of the Cathedral was continued until the erection of the steeple was completed, but due to the weather and finances, it was found advisable to postpone further work on the interior until Spring. Bishop Quarter was hopeful of accomplishing his aim and he expressed it in a letter to the Archbishop of Vienna, the President of the Leopoldine Association, in 1844.

"Thus far only the main walls are under roof and with much effort the construction of the sanctuary had been sufficiently advanced to enable us to officiate therein. To complete the nave of the Church we are dependent on the subscription monies, which are being contributed very sparsely by an already otherwise poor and needy congregation. We were compelled to mortgage church property to prevent the sale of the church building on account of the debts incurred."<sup>37</sup>

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<sup>36</sup> New York Freeman's Journal, V, September 28, 1844, 101

<sup>37</sup> Illinois Catholic Historical Review, I, 1918, No. 2, 227  
The Illinois Catholic Historical Society  
Chicago, Illinois

During this period when work had ceased upon the Cathedral, Bishop Quarter journeyed to New York to secure funds, if possible, for his diocese. While visiting there he received a handsome donation from Felix Ingoldsby—a bell for the steeple of the Cathedral. As soon as the weather and funds permitted, work was resumed.

"After a lapse of about four months, the Bishop returned to Diocese, and found on his arrival that the Cathedral, which was being plastered during the summer, nearly finished. The plastering, etc., was done under the superintendence of Mr. Dan'l Sullivan, architect, and liberal contributions were raised from the congregation of Chicago by the active exertions of Reverend W.J. Quarter and the Reverend Jeremiah Kinsella."<sup>38</sup>

The Cathedral was completed in October, 1845. The month previous, Bishop Quarter issued invitations to his clergy friends to participate in the consecration. To his dear friend Right Reverend Bishop Purcell of Cincinnati, he wrote:

"Our own Cathedral is to be consecrated on the 1st Sunday of next October. I expect the Bps. of Detroit and Milwaukee—and oh! I would be too happy to see you here if it would suit your convenience."<sup>39</sup>

"This fine new church was solemnly consecrated and dedicated to Almighty God, under the invocation of the B.V. Mary, on Sunday, the 5th ultimo. The Right Reverend Doctor Quarter, bishop of the diocese, sic officiated on the occasion, and delivered the consecrating sermon. The Reverend W.J. Quarter, brother of the bishop, celebrated

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<sup>38</sup> Diary, 30

<sup>39</sup> Letter to Purcell, September 18, 1845, Notre Dame Archives

a solemn high mass."<sup>40</sup>

A description of the ceremony written by the Bishop, himself, briefly says:

"October 5th. First Sunday of October; the new Cathedral of St. Mary's was consecrated by the Right Reverend William Quarter, the Bishop of the Diocese. The ceremony of consecration commenced about six A.M. The Bishop was assisted by Reverend Jeremiah Kinsella as Deacon; Reverend Mr. Conlon, Deacon; and Reverend Mr. Griffin, Sub-deacon. After the consecration the Bishop celebrated Mass on the Consecrated Altar. Reverend Jer. Kinsella said the next Mass. The High Mass at 10:30 was celebrated by the Reverend Walter J. Quarter; the Reverend Mr. Conlon acted as Deacon, and the Reverend Mr. Griffin, as Subdeacon; and Reverend Mr. Jong (German Priest) as Archdeacon. Mr. Coyle was Master of Ceremonies; Mr. Laurence Hoey, Thurifer. There were present in the Sanctuary the following Seminarists, viz: Messrs. Thos. Aughoney, Sacristan; Henry Coyle, Laurence Hoey, James Kean, Joseph Rogan, Michael O'Donnell, brother of Reverend Mr. O'Donnell of Ottawa; John Brady, Mr. Gallagher, and Reverend W. Herbert, Subdeacon. The Bishop preached at last Mass and gave out Vespers. The sermon at Vespers was in German, and preached by Reverend Mr. Jong."<sup>41</sup>

"The Right Reverend Bishop Lefevre, of Detroit, was invited, as also the Right Reverend Bishop Henni, of Milwaukee; letters of apology were received from both, duty or circumstances preventing their attendance."<sup>42</sup>

The population in Chicago in 1846 was judged by the Bishop to number 13,000, of which only one-tenth were Catholics. Many immigrants

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<sup>40</sup>United States Catholic Magazine, V, 1846, 53

<sup>41</sup>Diary, 31

<sup>42</sup>Ibid.

had arrived in the city in the short time that the Bishop had been here and those of the same nationality settled in the same localities.

The Irish immigrants settled on the west side of the river and helped to develop that region, which in later years was known as Chicago's "West Side". Reverend Walter Quarter, brother of the Bishop, desired to build a parish for these Irish people who had come to Chicago to make their homes and help build it into a city. Father Quarter took complete responsibility in undertaking the new parish.

Evidently the patron saint of Ireland was called upon by the Irish immigrants to assist them spiritually in their undertaking as the new church was called St. Patrick's. It was in March, 1846 that the actual work was begun.

"March 10th. The frame of the building being erected for "St. Patrick's Church" on the west side of the river, Chicago, was raised today. The building was undertaken at the earnest desire of Reverend Walter J. Quarter, who undertook to collect and pay for it."<sup>43</sup>

The church, which stood on the southwest corner of Desplaines and Randolph Streets, was erected by Augustine Deodat Taylor, architect and builder of the first St. Mary's, at a cost of \$750.00. On Easter Sunday, April 12, 1846, the church was opened for the first time, the services being conducted by the pastor--Reverend Walter J. Quarter, who continued to be in charge of the parish until succeeded by the Reverend P. J. Mc Laughlin the following August.

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<sup>43</sup>Diary, 36

The German immigrants who had come to Chicago in large numbers found that the church which they had to attend, the only Catholic Church, had for its congregations Irish and English speaking people.

Bishop Quarter realized the drawback it was for the German settlers not to have a church of their own. In describing his diocese to the President of the Leopoldine Society in a letter written December 20, 1845 he emphasized the need for German churches.

"German priests are administering to the Catholics in their own language both here in Chicago and vicinity, as well as in other parishes of this diocese. But as yet the Germans have no church of their own, which is indeed a great drawback. The faithful of every nationality gather in one and the same church; this condition does not permit of special religious instructions for the German children and people in their own language, and consequently no German priest can exercise a direct wholesome influence over them, which would be possible if they had their own church, in which the sermons and instructions could be conducted in the German language."<sup>44</sup>

In response to his plea, Bishop Quarter received word from the Leopoldine Society, granting funds for the Bishop to use as needed in his diocese. His gratitude is expressed in a reply written on January 26, 1846.

"How shall I express my thanks to you for the favors bestowed and the generous interest shown toward my diocese. Your communication had scarcely informed me of an allowance granted from the funds of the Leopoldine Society at its session, when I already received the glad tidings from the banker that \$966.04 were lying in readiness in Exchange for the 2,000 Austrian

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<sup>44</sup>Illinois Catholic Historical Review, I, No. 2., 231

gulden allotted to me.

.....  
At present it is a matter of great concern to me to erect a church for the Germans residing here in Chicago and to build a school for th [the] daily instruction of their children. At least 22 to 25,000 Austrian gulden are required to realize this plan and for this purpose I again solicit your generous co-operation. The immense good to be accomplished by the execution of this plan with God's help and your assistance is too evident. A suitable location is to be had for the erection of this church, on which at a later period also a school may be built, but the price of the land is 7,000 gulden according to Austrian currency, and, my means do not suffice to carry out this much desirable undertaking for the benefit of the Germans. I have many other missions in my diocese that have similar wants and I must weigh carefully, when to lend the first assistance."<sup>45</sup>

Evidently the Bishop obtained more funds from the Leopoldine Society for in his diary is written on the 28th day of March, 1846: "Reverend Mr. Jong signed a contract today with A.D. Taylor to build two German Catholic churches in Chicago. Present: the Bishop, Messrs. Diversy, Shaller, Busche and Heptinger, both to be built for \$1,000."<sup>46</sup>

One of the Catholic newspapers gave an account of the plans for the new church saying:

"A new church is about to be commenced in this flourishing town, for the use of the German Catholics, the present one, a handsome brick building, being most too small for the congregation. A spacious lot has been purchased, and the plan of the new church to be erected thereon is truly magnificent; it is to be surmounted with a fine and lofty steeple, to point out

<sup>45</sup> Illinois Catholic Historical Review, 232

<sup>46</sup> Diary, 48



the heavenly destiny to which we are called."<sup>47</sup>

The year of 1846 was one of particular note due to the development in the Catholic Church in Chicago. Three churches were erected on the North, South, and West Sides of the city.

The two German churches were dedicated during the month of August, 1846. St. Peter's church for the South side, was of frame construction 40 feet x 60 feet and stood on the north side of Washington Street between Fifth Avenue (Wells Street) and Franklin Street. St. Joseph's church, also of frame, 36 feet x 65 feet, was erected on the North Side at the northeast corner of Chicago Avenue and Cass Street.

For a time, that is until October, 1847, Father Jong was pastor of both St. Peter's and St. Joseph's churches. But on October first he was relieved of the pastoral duties of St. Joseph's church.

"Reverend Mr. Schaefer arrived from Picquets Settlement, appointed Pastor of St. Joseph's (German) Church, in the city."<sup>48</sup>

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<sup>47</sup>United States Catholic Magazine, V, no. 8, August 1846, 460

<sup>48</sup>Diary, 62

## CHAPTER FOUR

Less than two weeks after Bishop Quarter arrived in Chicago, he conferred minor orders upon the two seminarians, Messrs. Patrick McMahan and Bernard Mc Gorisk. These young men who were eagerly awaiting the call to a diocese, were raised to the dignity of the priesthood on May 24.

The Bishop could foresee great things for Chicago. Its location and the building of the canal would be advantageous in bringing immigrants to the city with doubtless many Catholics among them. Although the priests who would be needed to minister to the growing population could be obtained from other countries; Bishop Quarter preferred to have native priests, if possible.

This desire to educate young men for the priesthood became so strong that almost immediately after his coming to Chicago Bishop Quarter set about making plans for his project. His idea was to open a school for boys and in connection with it, an ecclesiastical seminary. When the new St. Mary's church was dedicated in December 1843, the old frame building built by Father St. Cyr was left unused. This building proved to be useful to the Bishop and became the nucleus of his achievement.

So determined was the Bishop to have an institution of higher learning for the Catholic young men in his diocese, that he opened a school in the old church building at the corner of Michigan and Madison Streets less than one month after his arrival.<sup>49</sup> In his diary he recorded

<sup>49</sup>Gem of the Prairie, I, No. 2, June 8, 1844.

the event of the day with:

"June 3rd. On this day the new Catholic College of 'St. Mary, Chicago', was opened for the reception of students. The professors are Reverend Messrs. Mc Gorisk and Kinsella. Reverend Mr. Mc Mahan will assist when necessary. The college opened with five students, Timothy Sullivan<sup>50</sup> making the sixth."<sup>51</sup>

In a letter written to Bishop Blanc, of New Orleans, in September, 1844; Bishop Quarter mentioned the new school. "Shortly after my arrival I commenced a college in a very humble way--hoping that at some future day we may have means to carry it on more extensively--we have given it the euphonious name of "St. Mary's of the Lake."<sup>52</sup>

The reason for naming the college after our Blessed Mother was explained in the correspondence between the Bishop and the Leopoldine Society of Vienna. "I am deeply grateful to the intercession of the Blessed Virgin Mary for such encouraging results, as I placed the seminary under her special protection and therefore can hope to obtain still greater results . . . ."<sup>53</sup>

The latter part of the name was chosen on account of the proximity of the Location to Lake Michigan.

The following description was given space each week in the Chicago

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<sup>50</sup>When the Bishop arrived in the city he found that besides the two seminarians a young boy, Timothy Sullivan, age 15 years was also destined for the priesthood.

<sup>51</sup>Diary, 14

<sup>52</sup>Letter to Blanc, January 17, 1845, Notre Dame Archives

<sup>53</sup>Illinois Catholic Historical Review, 233

Democrat for a period over three months, and was also printed by other papers, in the hope that after reading about the College, young men would become interested and enroll as students.

"This institution is situated in the city of Chicago, and on the borders of Lake Michigan. The location is pleasant, healthy, and sufficiently remote, from the business part of the city, to make it favorable to the pursuits of study. The ample grounds, and extensive meadows, in the vicinity, will afford the students an opportunity of enjoying healthful exercises, and abundant recreation in the free and pure air.

The system of government will be firm and strict, yet mild and paternal. The strictest attention, will be paid both to the intellectual, and moral education, of the pupils. Their deportment and manners, will also be watched over, with care and attention. During their walks and recreations, as well as in the hours of study, they will be under the vigilant care of a Prefect.

The course of instruction will embrace Hebrew, Greek, Latin, French, and English languages, Poetry, Rhetoric, History, Mythology, Geography, Book-keeping, Arithmetic, Algebra, Mathematics, Intellectual and moral Philosophy, Natural Philosophy, and Chemistry.

The German, Spanish and Italian languages, together with music and drawing will also be taught, if required, but for these there will be extra charges.

The collegiate year commences on the first Monday of September, and terminates on the fifteenth of July. No deduction will be made for vacations as the students are at liberty, to remain in the college, during that time, if their parents or guardians prefer it.

#### Terms

Board and Tuition, per-annum,

\$150.00

Half boarder do \$75.00  
Payable half yearly in advance.

Washing, mending, and attendance in sickness, are extra charges. Washing, per annum, \$18. Mending Doctor's fees \$3.00. Medicines will be charged at the Druggist's prices.

German, Spanish, and Italian languages, each \$15. per annum. Books, Stationery etc., will either be furnished by the College, at the current prices, or may be procured by parents or guardians. Each student must be provided with two summer, and two winter suits. He should also have, at least six shirts, six pairs of stockings, six towels, six pocket handkerchiefs, three pairs of shoes or boots, a hat, a cloak, or overcoat, a silver spoon, and silver drinking cup all marked with his name.

No advance will be made by the Institution for articles of clothing, except the amount expected to be thus expended is previously deposited with the treasurer of the College; pocket money should also be deposited in the hands of the Treasurer to be given to the students as prudence may suggest. Students coming from a distance, should have guardians appointed either in this city or in New York, Detroit, St. Louis, or Galena who will be responsible for the regular payment of bills when due, and who will be willing to receive the student in case of dismissal.

Semi-annual reports, or bulletins, will be sent to parents or guardians, informing them of the progress, application, deportment, health etc., of their wards or children.

All communications, to be addressed, post paid, to  
Reverend Bern'd McGorisk  
Vice President<sup>54</sup>

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<sup>54</sup> Chicago Weekly Democrat, VIII, No. 45, October 21, 1844.

New York Freeman's Journal, V, 191

The Metropolitan Catholic Almanac and Laity's Directory, 1844, 113

As soon as was possible, the Bishop sought to have the College incorporated. On Friday, December 6, 1844, "Mr. Judd, on leave given, introduced a bill entitled 'An Act, to incorporate the university of St. Mary's<sup>55</sup> of the Lake, ' . . . . "<sup>56</sup> The following day the bill was read a second time and referred to the committee on incorporations, Mr. Vandenter from the committee on Incorporations, reported same to Senate with an amendment which was concurred in and the bill was therefore amended, and ordered to a third reading. It came before the Senate for the third reading on Monday, December 16th. The next day the assistant secretary from the Senate informed the Speaker of the House that they had passed the bill. Two days later, December 19, 1844, the Clerk of the House informed the Senate that their bill had been severally read the third time and passed, viz:

"An act to amend an act entitled . . . .; and 'An act to incorporate the University of St. Mary of the Lake' "<sup>57</sup>

No doubt Bishop Quarter was jubilant over the passage of the bill. In his correspondence with Bishop Blanc he said: "So far I have no cause of complaint thank Providence--I have just got a Bill thro the Legislature, Chartering for us a University. 'The University of St. Mary of the Lake'. "<sup>58</sup>

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<sup>55</sup> Throughout the records of later readings the word is spelled 'Mary'.

<sup>56</sup> Journal of the Senate of the Fourteenth General Assembly of the State of Illinois, December 2, 1844, 29

<sup>57</sup> Journal of the House of Representatives of the Fourteenth General Assembly of the State of Illinois, December 2, 1844, See Appendix, D

<sup>58</sup> Letter to Blanc, See appendix A

Reverend Jeremiah Kinsella governed the Seminary and was also the first President of the University. The first anniversary of the Bishop's consecration was a happy one, for in the evening the Seminarians presented the Bishop with a very flattering address and gave him a concert, the music being supplied by themselves. Not wishing to be out done, the students of the University gave their performance the next evening. " . . . the students of the University, following the example of the Seminary, gave the Bishop a concert and paid him a beautiful compliment in their eloquent and handsome address."<sup>59</sup>

Realizing that the building which housed the College was inadequate for university purposes, Bishop Quarter sought to erect a new building which would afford the students ample room in the pursuits of their studies.

He proceeded to look for a suitable site and the property selected was fortunately owned by one of Chicago's wealthiest citizens--William B. Ogden. Responding to the appeal of the Bishop, Mr. Ogden, donated one half of the block with the agreement that the Bishop would later purchase the remaining part of the property.

" . . . the Bishop purchased 17 acres of land on the lake shore, at a very moderate price, upon which both college and Seminary will soon, it is hoped, be erected. A more healthy or a more eligible situation for a College and Seminary than this tract of land there is not perhaps in the world . . . . "<sup>60</sup>

<sup>59</sup>Diary, 22.

<sup>60</sup>Freeman's Journal, V, 100

The Catholics in Chicago were too poor to maintain a university and seminary, yet the Bishop realized the benefits which would be theirs if only the necessary means could be obtained. In his third letter to the Archbishop of Vienna he described the conditions prevailing in his diocese.

"In the hope of establishing a diocesan clergy I have begun a clerical seminary, but, sad to say, I am personally too poor and also the diocese is not able to raise the necessary funds for its upkeep."<sup>61</sup>

Early in April, 1845, Bishop Quarter and his brother, left Chicago on the steamboat Champion enroute for St. Joseph's on their way to New York. Upon reaching New York City, Bishop Quarter applied to Bishop Hughes for permission to collect funds in the different Catholic churches of the city and Diocese to enable him to build the university and seminary in Chicago. "The permission was granted, although not very cheerfully, and the Bishop commenced operations . . . . "<sup>62</sup>

He remained in New York more than four months and during that time he kept a systematic account of the amounts of money he collected from the various parishes which totaled over \$3100.00.

Workmen began to dig for the foundation of the new university building on October 17th, 1845. In doing so, they found shells, an evidence that at some time the waters of Lake Michigan had covered that land but had since receded.

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<sup>61</sup>Illinois Catholic Historical Review, I, No. 2, 228

<sup>62</sup>Diary, 28



Mr. James O'Donnell was the architect, and Mr. Daniel Sullivan had the contract to build. The work proceeded nicely until on January 4th, 1846, when Mr. Sullivan stated that there was some difficulty in getting the contractor to continue. He was able to go on by hiring other men, and three days later, on Monday, Mr. Sullivan resumed the undertaking.

The controversy regarding the building of the new structure caused Bishop Quarter to delay his visitation to some parts of the diocese of which he wrote:

"I wrote to the Bishop of Vincennes, that I was going, but the affairs of the new college and seminary of the diocese which were then in a critical way detained me here in spite of my best efforts and intentions."<sup>63</sup>

As the difficulties were adjusted, the work continued through the winter and spring until its completion about the first of July, 1846.

"The Seminary is now built . . . . The diocese has at length an ecclesiastical seminary, thank God, . . . ."<sup>64</sup>

"The building was a frame structure and in size and appearance one of the largest and most attractive in the city. It was located on the south half of the block, which was enclosed between Chicago Avenue, Cass, Superior and State Streets the latter being known in that day as Wolcott Street, and well towards the middle of that part of the block and faced south. It had a frontage of about one hundred feet, the west and east ends projecting eight or ten feet beyond the center part of the building and was

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<sup>63</sup>Quarter-Picquet Correspondence, 351

<sup>64</sup>Ibid., 361

provided at each story with balconies, the floors and roof of which were supported by four large columns resting on substantial piers. The first floor was used mostly for recitation rooms, the second for the library and living rooms of the president and professors, and the third almost entirely for dormitories. The cost of the construction was \$12,000. Part of the first floor served the purpose of a temporary chapel for the Catholics of that section of the city . . . . "65

This chapel was always referred to as the College Chapel because the University in those days was seldom spoken of as such, but usually as the College.

The opening of the University took place on July 4th, 1846.

"The exercises at the University of St. Mary of the Lake were of a highly interesting nature, and passed off much to the gratification of all present. The participants, Messrs, Terrance, Murray, Geo. A. Hamilton, James Keane, Lawrence Hoey, and James Brady, acquitted themselves with commendable credit to the Institution to which they are attached. The following was the announcement conferring honors upon meritorious students:

The President and Secretary of the University of St. Mary of the Lake have agreed and have great pleasure in conferring today the degree of Bachelor of Arts on Master Lawrence Hoey, of Williamsburg, Long Island, and Master James A. Keane of Limerick, Ireland. They have also agreed and have much pleasure in conferring the Honorary degree of Bachelor of Arts on Doctor James Walsh, of the city of New York."66

" . . . The Oration by Mr. Brady, one of the students, did honor to both his head and heart. The Greek and Latin Odes, and the Apostrophe

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<sup>65</sup>Illinois Catholic Historical Review, II, 138

<sup>66</sup>Chicago Daily Journal, IV, No. 61, 1846

to America in French we suppose were good. At any rate, the English versions were . . . . "67

"The Band of the University is entitled to a full share of praise for enlivening the occasion with its sweet music, as well as are the Montgomery Guards, under Capt. Kelly for the soldierly manner in which they escorted the procession to and from the College. On the whole this celebration gave general satisfaction thanks to its originators, who properly appreciate the occasion that called it forth."68

On July 6th, two days after the opening of the university, the first ordination was held in the Chapel of the Seminary. "Reverend Mr. Badin, the first ordained priest in the United States, acted as Archdeacon, and Reverend Mr. Kinsella and Very Reverend Walter J. Quarter, assisted. The Tonsure, Minor Order and Subdeaconship were conferred on Messrs. Terence Murray and James Mc Auley . . . . "69

On the 14th, these seminarians were ordained Deacons, and two days later were raised to the priesthood. At a later ceremony in April, 1847, the Bishop ordained the Messrs. James Kean and Michael Pendergast to the priesthood.

In the spring of 1847, a spiritual retreat for the clergymen of the diocese of Chicago was held in the Chapel of the University, "Chapel of the Holy Name of Jesus." The exercises were conducted by a Jesuit Father, Reverend Di Maria who was at that time professor of

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<sup>67</sup> Weekly Chicago Democrat, X, No. 33, 1846

<sup>68</sup> Chicago Daily Journal, IV, No. 61, 1846

<sup>69</sup> Diary, 51

theology in the Ecclesiastical Seminary of the Jesuits attached to the St. Louis University. Nearly all the clergymen of the Diocese assembled for the retreat. Those who did not appear were absent due to indisposition or to the difficulty of travelling from a remote part of the Diocese. In all, there were thirty-two priests present. The Very Reverend Walter J. Quarter was at that time in Ireland for his health. Before the close of the year 1847, the Bishop called a conference to discuss matters of theology.

"November 10th. The first Theological Conference of the Diocese was held on this morning in the chapel of "The Holy Name of Jesus" of the Theological Seminary; the Right Reverend W. Quarter presided; the following clergymen were in attendance, viz: Very Reverend Walter J. Quarter, Reverend J. Kinsella, President of the University, and Reverend Messrs. Mc Elhearne, P. Mc Laughlin, Rainaldi, of Naperville; Montouri and Mark Anthony, of La Salle; T. O'Donnell, Ottawa; Fahy, of Kaskaskia, Scanlan, College; Brady, Galena; Kean, of Little Fort, arrived a little after Reverend Messrs. Doyle of Elgin, and Kavanagh, of New Dublin."<sup>70</sup>

Previous to the year 1847 the curriculum of the College was somewhat limited. But with the opening of the scholastic year, it expanded and embraced such studies as are found only in a university. For a school so recently organized it was found to be quite complete in every branch of instruction.

Less than a year before the death of Bishop Quarter an announcement was made in the papers reducing the tuition rates for scholars. This was proof of excellent management and the success which followed was realized.

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<sup>70</sup>Ibid., 65

"The President and Faculty of "The University of St. Mary of the Lake" at the request of many of the patrons and friends of the Institution have agreed now that the University is clear of debt, to reduce the terms, both for Day Scholars and Boarders, to the lowest standard that will enable them to meet their current expenses.

#### Terms for Day Scholars

##### English Department

First Class	\$5.00
Second do	4.00
Third do	3.00
Fourth do	2.00

#### Day Scholars

##### Classical Department

First Class	\$8.00
Second do	7.00
Third do	6.00

Extra charges for German, Spanish and Italian languages, and also for Music.

Pension of day students paid quarterly in advance

#### Terms for Boarders

Board and Tuition	\$100 per annum
Half Boarders	65 pae annum

Boarders pensions to be paid half yearly in advance."<sup>71</sup>

The sudden death of Bishop Quarter in the spring of 1848 was keenly felt by the Catholics of Chicago but especially by the students of the University of St. Mary of the Lake. To them he was as an inspiration

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<sup>71</sup>Chicago Daily Journal, V, No. 121, 1847

spurring them on to their goal--the priesthood.

Always preparing for the future and with a most remarkable foresight for the needs of his diocese, one of Bishop Quarter's last acts was to buy a block of land opposite the University. On September 26th, 1848 Reverend Walter J. Quarter met the payment due on this property.

"Paid on this day to Robbins and Newberry, \$2,180 for the block of land opposite the University of St. Mary of the Lake, leaving \$1,000 yet due, at interest of 6<sup>per</sup> cent. This block was purchased by the Bishop for the University shortly before his death, and he paid at the time of the purchase \$1,000 down; the block cost \$4,000."<sup>72</sup>

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<sup>72</sup>Diary, 79

## CHAPTER FIVE

After Bishop Quarter was consecrated for the new See of Chicago, he spent several weeks making preparations for his departure and plans for assuming his new duties. The new diocese was sparsely populated and the Catholic immigrants who settled there were from European countries especially from Germany. These people lacked sufficient means of self-support, therefore, Bishop Quarter realized that it would be impossible to depend upon them for his support or that of the diocese.

Before leaving New York City, he wrote to the Leopoldine Association in Vienna. This Association was founded in Vienna, Austria, in 1829, for the propagation of the faith, and especially to assist the American missions.

Bishop Quarter described the diocese of Chicago as he expected to find it upon his arrival, in his first letter to the Society, and impressed upon the President of the Association his need for funds.

" . . . I herewith confidently ask you to consider the enormous expenditures incurred by every newly organized diocese, but more so by a rapidly developing diocese such as mine. My first episcopal visit will indeed be costly and laborious."<sup>73</sup>

About five months after the Bishop's arrival in the City, he received a letter from the Association saying they were sending the sum of 4,000 gulden or about \$1,946.25 in American currency. For this

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<sup>73</sup>Illinois Catholic Historical Review, 226

amount Bishop Quarter was truly grateful and in expressing his gratitude he asked that the Society remember him when possible again. In the third letter which Bishop Quarter wrote to the benevolent society, he described the problems of his diocese, to familiarize them with the existing circumstances. He also asked aid, financial, for the German Catholics, who were in need of a church of their own.

Due to an absence from Chicago while making visitations in the diocese, Bishop Quarter was not at home when a letter arrived from Vienna in August, 1845. Upon his return in December of that year he answered it promptly.

"Your welcome epistle, dated June 20, 1845, arrived here about the end of August; I was not home at the time, . . . Without delay I wrote to a money-changer to issue a draft on the London banker, Joseph Edelman, Liverpool Street (Broad Street) No. 9, for the two thousand gulden (about \$970) which were so generously allotted to me by the Leopoldine Society."<sup>74</sup>

The following year the Bishop communicated with the Society, expressing thanks for the favors bestowed and the generous interest shown toward the diocese of Chicago.

He also told of the effort that he was making to free the Cathedral of debt.

"But then there are so many other current expenditure to be defrayed, such as church equipment, vestments, mission trips, support of the clergy, and seminarians . . . , that they continually frustrate my endeavors to

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<sup>74</sup>Ibid., 229



liquidate the indebtedness of my church.  
I admit that I need about 10,000 gulden  
annually to somewhat satisfy the financial  
demands made upon me."<sup>75</sup>

Upon completing the plans for a new university building, the Bishop decided to return to New York and solicit aid from the Catholics there before starting the actual work on the building.

He and his brother journeyed to New York in April, 1845, and with the permission of Bishop Hughes (Bishop of New York), Bishop Quarter proceeded to visit the various parishes and obtain funds which would go toward defraying the expenses of building. The following is a list of the parishes that contributed and the amounts. Bishop Quarter carefully recorded them in his diary.

"St. Mary's Church, Grand Street, New York City	\$350.00
St. Peter's, Brooklyn Street, New York City	232.00
St. Joseph's, Sixth Avenue New York City	257.00
St. Paul's, Brooklyn, N.Y.	225.00
St. James, James Street, New York City	281.00
St. Andrew's, City Hall place, New York City	130.00
Church of Nativity, Cor. of Third, New York City	210.25
Transfiguration Church, Chambers Street, New York City	30.18
German C. Church, Third Street, New York City	54.00
St. James, Brooklyn, N.Y.	160.00
Church of Assumption, N.Y.	69.50
St. Peter's, Jersey City, N.J.	130.00
St. John's, Paterson, N. J.	260.00
St. Mary's, Williamsburg, N.Y.	144.00
Catholic Church, Syracuse, N.Y.	127.37

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<sup>75</sup>Ibid., 233

St. John's, Utica, N.Y.	\$120.00
St. John's, Albany, N.Y.	150.00
St. Joseph's, Albany, N.Y.	80.00
St. Mary's, Albany, N.Y.	70.00
St. Peter's, Rome, N.Y.	43.50 <sup>76</sup>

Evidently he first visited his old parish, St. Mary's, of which he was pastor, for the name heads the above list as having donated the largest sum of money. It surely must have been gratifying to him to know that the people with whom he had labored in the past, were so willing to help him in his new and undeveloped diocese.

Though the amount of money collected in New York was helpful, it was not sufficient to complete the buildings under construction. Bishop Quarter realized that he must depend upon the generosity of the Catholics of Chicago to assist him in his undertaking more than they had done.

His pastoral of 1846 was directed to the faithful and clergy urging them to maintain the diocesan seminary.

"Were every adult Catholic in the Diocese, or even every head of a family, to contribute but one dollar annually towards the support of the Diocesan Ecclesiastical Seminary, that has been in existence about two years, soon could missionaries be sent to every congregation in the Diocese. As yet, however, the Catholics of the Diocese have contributed but little towards the support of this Ecclesiastical Seminary. They are now requested to turn their attention and to direct their charitable donations to an Institution where the future priests of the Diocese are being, and are to be, educated, and from whence many have already gone forth to labour in the vineyard of the Lord. The Ecclesiastical Seminary of the diocese had to depend for support on the voluntary contributions

of the faithful."<sup>77</sup>

At the same time the priests were addressed separately and entreated to use their utmost efforts in behalf of the Seminary.

"To you, Reverend and Dear Sir, do I confidently and unhesitatingly entrust the task of explaining more fully to your people, the vast importance to Religion of contributing towards the support of our Ecclesiastical Seminary, --you know the wants of the people--you have discovered how fast irreligion is spreading, where religious instruction is not imparted . . . . "<sup>78</sup>

During the Bishop's visitations of the diocese, he was always appreciative of any contributions that might be made toward the Seminary. Upon his return to Chicago in November, 1845 he recorded; "The Bishop reached Chicago on Saturday evening and found the new University under roof. The Bishop collected \$425 towards building the Ecclesiastical Seminary in Galena."<sup>79</sup>

Immediately following the death of Bishop Quarter, his brother, the Vicar-general, became administrator of the diocese. He too, was anxious to meet the payments due on the Seminary property so he was obliged to solicit aid again in 1848, from the people in the East. "June 18th. The Feast of the Holy Trinity. The Reverend Mr. Pendergast returned from his mission East where he was collecting for the University

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<sup>77</sup>Reverend James J. Mc Govern, The Catholic Church in Chicago, 41  
(In souvenir of the silver jubilee in the episcopacy of .....Reverend P. A. Feehan, 1891)

<sup>78</sup>Ibid., 42

<sup>79</sup>Diary, 33

of St. Mary of the Lake."<sup>80</sup>

When all other means of obtaining funds for the support of the diocese failed, the Bishop and his brother often willingly used their own personal means--sometimes even exhausting them.

Bishop Quarter always showed keen interest in the education of Catholic youths. He realized that numerous benefits could be derived if their education could be obtained under the guidance of the religious; who had given their lives to the service of God. One of the noteworthy deeds of his career as curate and pastor in New York City, was to secure a religious order of Sisters as teachers in the parish schools. Naturally, upon his arrival in Chicago he planned for the religious education of the children of his new See.

Although he intended to develop schools for boys and girls, he was unable to provide for both the first year of his episcopacy. Four months after his arrival in Chicago, he wrote to Bishop Purcell and told of commencing a college for young men. He also told of his plans for the young girls: "After a little while, I hope to be enabled to commence an Academy for the education of young ladies, under the charge of some religious--but I must have patience until next year . . . ." <sup>81</sup>

During the next two years the Bishop's time was occupied with erecting a new College building and securing funds to suffice in maintaining the diocese in general.

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<sup>80</sup>Diary, 75

<sup>81</sup>Letter to Purcell, September 2, 1844, Notre Dame Archives.  
See appendix C.

The fall of 1846 found Bishop Quarter anxious to procure a community of Sisters, who would educate the female children of Chicago. He applied to Bishop O'Connor of Pittsburg, for a branch of the order of the Sisters of Mercy, established in that city. The response was very favorable, and Bishop Quarter sent his brother, Reverend Walter J. Quarter, to Pittsburgh to escort the Sisters to Chicago.

A Catholic newspaper of the time, in recording the departure of the Sisters from Pittsburg, said:

"Yesterday, the 18th inst. Sister Mary Frances Ward, Superioress of the community of the Sisters of Mercy in this city, with Sister Mary Agatha O'Brien, who will be superioress of the new foundations, in Chicago, Sisters Mary Vincent McGirr, Mary Gertrude Maguire, Mary Eliza Corbitt, and Mary Eva Smidt, left here for the diocese of the zealous Bishop Quarter. They are accompanied by the Bishop's brother, the very Reverend Walter Quarter."<sup>82</sup>

Father Quarter and the Sister left Pittsburg on the 18th of September, 1846 and arrived in Chicago on the 23rd of the same month. The small community entered at once upon their mission of mercy. The Bishop himself, on the day of their arrival, conducted the Sisters, around the building which was to be their convent.

"This was a low, one-story house, neither very convenient nor of very captivating appearance, but it was the best he had to offer them. It had been his own residence, and poor as it was, it was a palace compared with the one to which he himself removed, when he resigned it to them for their convent."<sup>83</sup>

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<sup>82</sup>Freeman's Journal, VII, No. 14, 1846, 110

<sup>83</sup>Mc Govern, 44

The Bishop was anxious for the Sisters to display some expression of satisfaction which would relieve him from the anxiety which he felt at their arrival in his new and barren diocese. The first night was a sleepless one for him. But the next morning while he visited with the superioress, he heard in their community room a sister singing an Irish air, while the other sisters were joyously laughing and evidently feeling happy.

"Clasping his hands as he rose from his seat, he exclaimed: 'Now indeed I am satisfied; that laugh could not have come from dissatisfied,'<sup>84</sup>

A few weeks after the Sisters arrived, two young women received the white veil. They were: Mary Eliza Corbet, called in religion, Sister Josephine; and Mary Eva Smidth, called in religion, Sister Veronica; and on November 21st the Bishop said a Pontifical High Mass at which Sister Gertrude was professed as a religious of the order of Our Lady of Mercy. Again the following spring the Bishop gave the white veil in the chapel of the Convent of the Sister of Mercy, to two young ladies from New York City. Miss Mary Munholland, called in religion, Sister Mary Francis De Sales, and Miss Helen Reilly, called in religion Sister Mary Theresa.

Less than a month after the Bishop secured the Sisters, they organized an institution for young ladies which became known as St. Xavier's Academy.

"A school for young ladies is this day opened

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<sup>84</sup> Ibid., 45

by these Sisters of Mercy (than whom none are more competent to teach) in the old chapel, in the rear of their residence on the Lake shore.

They will also soon establish a hospital in the city, and take the entire burden of nursing the sick, and management of such charity upon themselves.

Ere long, too, they contemplate forming an orphan asylum.

What citizen is there who will not hail the coming of these Sisters of Mercy as among the choicest of blessings for our city?"<sup>85</sup>

The following year, 1847, St. Xavier's Academy was incorporated by act of the Illinois Legislature. In September of that year the Sisters moved into the new brick building built for them by Bishop Quarter. This building was erected upon church property contiguous to the Cathedral on the south, in a beautiful part of the city and only one block from the waters of Lake Michigan.

"A substantial brick building; 40 feet square, 3 stories high, has been erected in Wabash Avenue, near Madison Street, for the purpose of a nunnery, owned by the Catholic Church, cost \$4,500; Peter Page and Alex Loyd, builders, Van Osdel, architect."<sup>86</sup>

Three thousand dollars of the total cost was donated by the Association of the Propagation of the Faith--whose headquarters were in Lyons, France.

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<sup>85</sup>United States Catholic Magazine, V, No. 11, 629

<sup>86</sup>Norris's Chicago Directory, 1847  
J. H. Kedzie, Chicago, 1847

There were ten sisters engaged in work either as teachers or in the duties of lay sisters. In less than the two years that they had been on mission in Chicago, their community had increased from five to sixteen sisters and seven young women had also made application to be received into the order. Rapid progress was made in developing the institution and with an attendance of over two hundred students one could hardly believe that it was not an old foundation. The course of study was excellent and could be compared with that of any of the best girls' schools in the country.

After having witnessed the quarterly exhibition given by the children of the school at the end of January, 1849, Reverend Walter J. Quarter wrote:

"Truly it may be said that the Good Sisters of Mercy are a blessing to Chicago and to the Diocese. Oh, if he who was the founder, (Bishop Quarter) of the establishment was here today, how he would rejoice! But he was not forgotten. May the Lord have mercy on him."<sup>87</sup>

Bishop Quarter was eager to advance the spiritual welfare of the people in his charge and encouraged and promoted any means which proved to be advantageous to them.

Before a parochial school was opened, he sought to assemble the Catholic children in order to receive instruction in their religion. On the feast of All-Saints' day, 1844, he formed a society, among the children of the congregation for the purpose of giving them religious instruction. Reverend Jeremiah Kinsella was appointed guardian of the

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<sup>87</sup>  
Diary, 87



Society.

Evidently the Bishop found it necessary upon taking up his new duties in his diocese to suggest that the adult persons take a pledge, either total or in moderation, against intoxicating liquors. At any rate, a meeting was called on the 15th of February, 1846, to organize a society.

"A meeting was called after Vespers, in the basement of the Cathedral, of persons who had previously taken the total abstinence pledge, and the Constitution previously drawn up by the Bishop was submitted, and a Society was organized and officers elected; the name of this Society is "The Chicago Catholic Benevolent Temperance Society."<sup>88</sup>

A Catholic paper of the time mentioned that "There are Temperance Societies formed in many congregations, under the vigilant care and prudent direction of the pastors."<sup>89</sup>

About the first Sunday of the New Year of 1848, at the suggestion of Bishop Quarter, the Mother Superior of the Sisters of Mercy, Sister Mary Agatha (O'Brien), formed a sodality among the young girls of the congregation. This society was called "the Children of Mary." Enthusiasm was shown by the girls and they cheerfully accepted the opportunity to be called Children of Mary. About sixty young girls became members the first Sunday it was introduced. It proved to be a way in which the girls in their teens could show their love and devotion for the Mother

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<sup>88</sup>Diary, 35

<sup>89</sup>Metropolitan Catholic Almanac and Laity's Directory, 1845, 114  
Hereafter this work will be cited as Metropolitan Almanac.

of God and seek protection from worldly temptations by modelling their lives after that of the Blessed Virgin's.

Bishop Quarter displayed special devotion to the Blessed Virgin, but since St. Joseph was her spouse, and God saw fit to ordain that he be a foster father to Our Lord, Jesus Christ, the Bishop thought that devotion to the saint should be cultivated. He was particularly anxious for the boys of the diocese to form a society under St. Joseph's patronage.

In the Bishop's last pastoral letter, he urged his clergymen to establish religious sodalities in their parishes if they had not already done so. In explaining the purpose for honoring St. Joseph he said:

"The exalted virtues of St. Joseph, and the dignified privileges he obtained, not only convince us 'how wonderful is God and his Saints,' but demand from us a relative devotion due to so faithful a servant. And if our Heavenly Father has elected him to watch over the tender years of His Divine Son, and to be his protector; and if He has placed under his patronage and guardianship, the Blessed Virgin, Mother of the same Divine Redeemer, how pleased, must not be this Heavenly Father to see us, his 'little ones', place ourselves under his protection and patronage. The end then of this 'Society' is, that the members cultivate the devotion due to St. Joseph; invoke his intercession, and regulate their lives in such a way, as that they may be worthy to adopt him as their Patron. In order the more fully to attain this end, the devotion to the Blessed Virgin, styled 'full of grace,' is particularly recommended. Another end of this 'Society', is to collect together at convenient times the pupils of the 'Academy', and such boys and adults as frequent the Sunday School kept there, that instructions may be given them in the principles of the Religion they profess, and in the doctrines

of morality they are bound to practise."<sup>90</sup>

Many of the immigrants who settled in Chicago were from Ireland. Each year the Irish people came in great numbers and in the spring of 1848, plans were discussed with Bishop Quarter for welcoming and caring for the Irish immigrants.

On January 9th, 1848, (the first Sunday after the Epiphany) several men met in the Bishop's room after Vespers. The following men: Messrs. John Breen, John Mc Govern, Charles McDonnell, William Snowhook, Thomas Kinsella, John Devlin (all Irish) and Mr. Ellis (a Scotchman) had a conversation with the Bishop regarding his opinion of the establishment of a society to be known as the "Hibernian Benevolent Emigrant Society."

"The bishop said he approved highly of the design of forming such a society—that it was called for, by every feeling of humanity, benevolence and charity—and that it should have his hearty co-operation. He showed that the active efforts of such a society could not fail to benefit the State, whilst it would be of service to the emigrants in a variety of ways. Many had sought the West during the past year. It was likely that a large number would turn their steps westward the coming spring, and every feeling of sympathizing humanity seemed to require that there be some one to bid the strangers 'Welcome'. Whoever looks into his own heart, be he to the manor born or not, if he has ever wandered from the paternal roof and bade farewell to those that were by him cherished, revered and loved, knows something of the pain that such a separation causes; but if he has left the land of his nativity, friends and home, and seeks to find a new home and new friends in a foreign land, he knows well how much needed is sympathy, encouragement and kindly greeting,

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<sup>90</sup>McGovern, 47

to say nothing of assistance. To the stranger landing on a foreign shore, although the feelings of most foreigners were once sensitively alive to these truths and knew them by their own experience, yet time may have worn off the impression, and they may forget that any heart can sorrow and bleed, that any heart can need comfort and consolation and advice, and that any heart can be grateful for any attention received amongst strangers, notwithstanding their forgetfulness. It is true there can. Yet it is hoped that selfishness has not taken such fast hold of the hearts of Irishmen, as to cause them to forget, although they may be now affluent, joyous and happy in the circle of their amiable and kind hearted friends, that they were when once strangers and that then a mist hung around every object that met their view because their hearts the one that gave them a kindly word because they were strangers. The many poor who emigrate need the helping hand of charity; they need, too, protection from those who might at times unscrupulously take advantage of their poverty.

All of whatever class that proposed to emigrate desire to have in advance the particulars of that section of country where they purpose to settle for life and to secure homes for themselves, their children and their children's children. They desire to be informed regarding the prospect of the country, its climate, produce and all which information might conveniently be given by the secretaries of the society now in contemplation."<sup>91</sup>

Three days after the first meeting, another meeting of the Hibernian Benevolent Emigrant Society was held in the school room. The next meeting was to take place in one week, on Wednesday January 19th, in the court-house. At this meeting the constitution was to be submitted and the election of officers was to take place.

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<sup>91</sup>Diary, 67

The following March, on the feast of St. Patrick, a Pontifical High Mass, was celebrated in the Cathedral by Bishop Quarter, and a Panegyric of St. Patrick was preached by Reverend P. McElhearne. In the evening the Hibernian Benevolent Emigrant Society had a supper at the City Hotel, which three of the diocesan priests attended Reverend Messrs. McElhearne, McLaughlin, and Scanlan.

During the early part of the year 1848 another society was formed. This society was also under the patronage of St. Joseph, but was beneficial almost entirely to the clergy of the diocese. The only account to be found about this society is in a Catholic magazine of that time.

"Society for Aged Clergymen.--The clergymen of the diocese of Chicago, with the sanction of the bishop, have formed a society under the title of the Society of St. Joseph, for the relief of sick, aged and infirm clergymen of the diocese[sic] of Chicago. The amount of subscription entitling the membership, is at least \$5 per annum.

Three masses are to be said annually by each clergyman who is a member, whilst able, for the society: two masses for the living and one for the deceased members thereof. The masses for the living members of the society are to be said some day during the first week of Easter--and the mass for the deceased members to be said on the first Semidouble that occurs after the Feast of All Saints, in November. Lay persons may become members on paying the amount of subscription.

When sickness overtakes a clergyman who is a member or when he becomes too aged and infirm to labor on his missions, an application being made to the president of the society--which application, to have effect, must be accompanied by a letter of approval from the bishop of the diocese--he will receive a fair proportion of the funds that maybe in the hands of the treasurer, for his support.

Any donations, or bequests left to the society, when obtained, will be faithfully appropriated according to the charitable intentions of the donors. The Reverend Jeremiah Kinsella has been appointed president pro tem, of the society, and all subscriptions, or donations, or names of persons desiring to become members, may be addressed to him at the 'University of St. Mary of the Lake' ".<sup>92</sup>

In Bishop Quarter's last pastoral letter, of 1848, he urged upon the clergymen the advantages of forming sodalities etc. of the same kind in their congregations. His appeal was:

"We earnestly recommend the clergy to establish in their congregations, if they have not already done so, 'the Confraternity of the Rosary', or of 'the Immaculate Heart of Mary;' and we as strongly recommend to the faithful to become members, and to endeavor to partake of the spiritual benefits and privileges granted to those societies. Let parents urge their children also to join those religious societies, and soon will they discover the happy results, in their obedience, gentleness, tractableness, and faithful attention to their Christian duties."<sup>93</sup>

A Catholic magazine of 1845 said: "The Confraternities of the Rosary of the Blessed Virgin Mary are established in some, and, it is hoped, soon will be in all churches of the diocese, diocese ".<sup>94</sup> Three years later, Reverend Walter J. Quarter wrote: "A large congregation today; preached and recited the rosary for the Rosary Society after vespers."<sup>95</sup>

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<sup>92</sup>United States Catholic Magazine, VII, April, 1848, 211

<sup>93</sup>McGirr, 71

<sup>94</sup>Metropolitan Almanac, 1845, 114

<sup>95</sup>Diary, 73

Bishop Quarter regarded these societies as means of fostering and preserving Catholicity in the Diocese of Chicago. Their foundations were well built, and the everlasting increase in their memberships together with the practice of the duties of faith that they suggested, were evidence of the strength of faith and the foresight possessed by our first Bishop.

## CHAPTER SIX

Although Bishop Quarter accomplished much in developing the Diocese of Chicago between the years 1844 and 1848, many of his plans were yet untouched. His career as first Bishop of Chicago was a short one, for his sudden death deprived his congregations of their beloved Bishop who less than four years before had come amongst them to administer to them.

During the Lent of 1848, the Bishop delivered a series of lectures upon the marks of the True Church. At High Mass on Passion Sunday he spoke on the Apostolicity of the Church. He was really making his own profession of faith and little did he or anyone else in the congregation realize that before the next daybreak the Bishop would be facing his judgment and that his earthly duties would be ended.

After finishing the sermon he appeared to be fatigued, and at vespers in the afternoon his voice seemed to lack its usual full tone, although his manner was apparently natural. He ate a light supper and before retiring rather early, remarked to Father McElhearne, who resided in the house with him, that he did not feel very well but hoped that a good sleep would revive him.

At about two o'clock the next morning, April tenth, Father McElhearne was awakened by the sound of moans which seemed to come from the Bishop's room. Hurrying to the room, Father McElhearne found the Bishop sitting on the edge of his bed. He complained of severe pains in his head and it was very evident that his strength was failing fast.



After summoning medical aid, Father McElhearne proceeded to administer to his Bishop the last sacraments. As soon as this was finished the Bishop said the words "Lord have mercy on my poor soul" and fell over into a deep slumber.

Doctor McGirr who was called in attendance describes the scene upon his arrival to the Bishop's room:

"When I entered his room, his devoted clergymen of the city were around him; and though no relative was there to receive his last sigh, there were those beside him who loved him dearly, very dearly. Not a word was spoken as I passed to the bed side. The dear Bishop lay as if in a quiet slumber. I reached for his arm; explored the wrist for the pulse; but there was no pulse, and the cold hand dropped from my grasp. I placed my ear upon the chest, to ascertain whether life might not be yet standing, tottering upon the threshold of eternity; but I listened in vain. The spirit had departed from its earthly tenement...had shaken off its mortal shackles--had passed the bourne: and that lately warm and noble heart had ceased its pulsations forever!---the tongue that pleaded so eloquently for the truths he taught, would plead no more.

I knew that for him life's volume was closed, but how could I speak that knowledge? What a scene of woe would one simple word disclose! Oh how truly is it, that to us is given the power to cause the blush of hope to mantle the pale cheek, or to speak the words that will make it paler still! and how painfully did I feel this as I turned from that bed and whispered the word, 'Dead!' "96

The news of his death spread about the city in less than an hour and, needless to say, everyone was not only greatly surprised but

Protestants and Catholics alike, were deeply sorrowful.

His remains, dressed in full pontificals, were viewed by all the members of his flock and by the majority of the Protestants as well. At two o'clock of the second day after his death, his body was removed to the Cathedral. There it remained in state until the funeral ceremony. During that time requiem Masses were offered for the repose of his soul or the solemn office of the dead was chanted.

The funeral services commenced at three o'clock on Friday, April 14th, and were witnessed by a multitude of people. The office of the dead was chanted, and then the Reverend Mr. Feely (of Peoria) delivered the funeral oration. At half past four, the procession formed consisting of the clergymen and ecclesiastical students--then the body, borne by six priests, the students of the University, the pupils of the Academy of St. Francis Xavier, and people of every denomination. After leaving the church they went around to the rear where a tomb had been prepared beneath the sanctuary in front of the main altar.<sup>97</sup>

Reverend Walter J. Quarter acted as administrator of the diocese for almost the entire year that followed. He tried to carry on the work of the diocese in much the same manner as his brother, the late Bishop had done.

On December 14th, 1848 a letter was received from the Most Reverend Archbishop of Baltimore announcing that the Very Reverend J. Van de Velde

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<sup>97</sup>The Bishop's remains were permanently interred in the Bishop's vault at Mount Carmel Cemetery on October 7, 1912--the same day that Bishop Feehan was buried. (From records at Mount Carmel Cemetery.)

of St. Louis was to be appointed as second bishop of Chicago. In recording this information Father Walter Quarter wrote:

" . . . Very Reverend J. Van de Velde, of St. Louis, is appointed Bishop of Chicago in place of my brother, The Right Reverend Doctor Quarter. Glory be to God! May his Episcopal reign be such as will give glory to God and peace to the church is all I have to say; I rejoice, however, that the Very Reverend Mr. Van de Velde is the person appointed."<sup>98</sup>

Even though the loss of Bishop Quarter was keenly felt among the clergy of Chicago, they could not but rejoice at the appointment of such an able successor as Very Reverend Van de Velde. They felt satisfaction in his appointment for they knew that he would do all possible to carry on the work as outlined by their late Bishop.

James Oliver Van de Velde, second Bishop of Chicago, was born April 3, 1795, near Termonde, Belgium. His parents were of high social rank, and especially distinguished for their piety. The early education of young Van de Velde was received from a worthy French clergyman who had sought refuge during the French Revolution in the home of a relative of the Van de Velde family. The pious old priest found his pupil to be unusual in his work and the possessor of an admirable character. He proved to be deeply religious and displayed a particular devotion to the "Mother of God." Realizing how unlike most boys young James was, the French priest took the opportunity to teach him no work was so worthy of man as the service of God.

Under such guidance the young boy naturally made rapid progress

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<sup>98</sup>Walter Quarter, Diary, 81

and all through his life the remembrance of the instructions received from this pious priest stayed with him.

The Van de Velde family suffered great reverses from the effects of the "reign of Terror". James, who was still quite young was attending a boarding school from which was compelled to withdraw in order to earn his own living near Ghent. He had an excellent background in foreign languages and soon found work in teaching Latin, Greek, French and Flemish. At this time he also studied English and German which in after years proved to be very useful to him. Even though the morals at that time had been broken down and evil elements were prevalent everywhere, Van de Velde did not lose his pious character.

By chance he was offered a professorship of languages at the Seminary of Mechlin. His acceptance proved to be the turning point in his life.

From an early age he had desired to be an apostle of Christ. While teaching at Mechlin, Van de Velde followed the studies which would prepare him for the ministry. In 1817 Father Charles Nerinckx, a renowned missionary from Kentucky, visited the seminaries in Belgium for the purpose of securing young men for the missions in America. After hearing the missionary describe the great need for priests there and the reward that would come to those who sacrificed to help spread the faith in the new land, young Van de Velde knelt at the feet of Father Nerinckx and humbly offered his services.

The offer was gladly accepted, and since the family ties had been severed long years before, James felt no hesitation at leaving his native

land. Preparation was made for his departure which took place on May 16, 1817.

Upon his arrival in Baltimore he was taken to St. Mary's Seminary to recuperate from a severe accident which he suffered while on board the vessel which brought him to this country. Although Father Brute urged him to remain at the seminary, James Van de Velde refused. All his life the call he had heard was to follow St. Ignatius of Loyola, therefore he left St. Mary's and went to Georgetown College.

There he was welcomed with open arms by the superior, Reverend Anthony Kohlman. Without hesitation the young man entered the novitiate and began the studies which would fit him for his life, as a Jesuit. After eight years of preparation he was notified in 1827 that he would be ordained a priest. On September 25th of the same year he was raised to the dignity of the priesthood. He continued his studies in moral and dogmatic theology for two years and at the same time was chaplain to the Convent of the Visitation, an office he held for four years after his ordination.

Upon the completion of his studies he assumed charge of the Missions of Rockville and Rock Creek, Montgomery county, Maryland. Later he was transferred to the West, in 1831, and appointed professor of Belles-lettres and mathematics in the new college established by the Jesuits in St. Louis. Two years later he was promoted to vice-presidency of St. Louis University and in 1840 was made president.

The following year Father Van de Velde represented the Vice-provincial of Missouri in Rome, a position which he, himself, held two years

later. While in Rome, he achieved fame among the ecclesiastics of the church as an eloquent preacher, a profound theologian, a versatile writer, and a most brilliant exponent and defender of the Faith in the West.

## CHAPTER SEVEN

The consecration of the second Bishop of Chicago took place on February 11, 1849.

"Right Reverend James Oliver Van de Velde, received Episcopal consecration in the Church of St. Francis Xavier, attached to the St. Louis University, at the hands of the most Reverend Peter Richard Pius Miles, Bishop of Nashville, and Right Reverend Matthias Loras, Bishop of Dubuque. Right Reverend Doctor Marlin Spaulding, . . . coadjutor of Louisville, preached the consecration sermon, and the Very Reverend John A. Elit, Provincial of the Society of Jesus, acted as Archdeacon and Notary Apostolic. The Archbishop and all his officers and all the Bishop present were vested in purple, it being Sexagesima Sunday, except the Bishop elect to be consecrated who was vested in white trimmed with gold. An immense crowd attended. Every part of the Church was thronged, and it is supposed that between three and four thousand had to return, not being able to enter the church. . . . The ceremony lasted more than four hours."<sup>99</sup>

It was not until the 20th of March that Bishop Van de Velde left St. Louis for Chicago. He made such stops as Peoria, Peru, La Salle, Ottawa, Morris and Joliet before reaching Chicago and at each place he performed some form of ecclesiastical duty according to the needs of the faithful.

The Bishop arrived at his See on Friday evening, March 30th and on

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<sup>99</sup>Right Reverend James O. Van de Veldé, Diary, 90  
Bishop Van de Velde wrote his diary in the same book and just following the diary of Bishop Quarter.

the following Sunday which was Palm Sunday, was installed by the Very Reverend Walter Quarter and the rest of the clergy. He assisted and preached at High Mass and celebrated Vespers in the evening. Since a retreat for the people had been scheduled for the following three days, the Bishop proceeded to give two discourses each day. Although the weather was not favorable the exercises were well attended.

Bishop Van de Velde wasted no time in taking charge of the duties awaiting him. He followed Bishop Quarter's plan, upon his arrival, in ordaining some students of the seminary who were anxiously awaiting Holy Orders. Next he gave the white veil to a Miss Ryan and on Low Sunday between eighty and ninety children received their First Communion. Laurence Hoey was ordained to the priesthood and appointed to the university to be in charge of the Canadian Catholics in and about the city.

As soon as he saw fit the Bishop began a visitation of his diocese. He was anxious to complete the rounds of the missions as soon as possible and return to Chicago in order to carry out the plans suggested by Bishop Quarter for the further development of the diocese.

As early as November, 1846, an announcement was made for the erection of future institutions. One of the leading Catholic magazines at that time printed an article in regard to it saying: "They will also soon establish a hospital in the city, and take the entire burden of nursing the sick, and management of such charity upon themselves.

Ere long, too, they contemplate forming an orphan asylum."<sup>100</sup>

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<sup>100</sup>United States Catholic Magazine, V, 629



Bishop Quarter did not live to realize his plans for the future but they were nobly carried on by his successor.

The first steps toward commencing the establishment of an Orphan Asylum were taken on August 5th, 1849, under the patronage of the Bishop. The announcement was made to the people and a collection was raised in the Cathedral amounting to \$175.25. The congregation was delighted to hear that a plan had been devised for the welfare of the destitute orphans left by the cholera, and that the good Sisters of Mercy were to be in charge.

The building selected for this purpose, formerly known as the Cumberland House, stood at the southwest corner of Wabash Avenue and Van Buren Street. Sister Mary Vincent (McGirr) and three other Sisters left their Mother House to take charge of the orphans. During the first year they cared for approximately one hundred and twenty-five children.

After an absence of five weeks from his diocese, Bishop Van de Velde wrote to a New York Catholic paper expressing the happiness that was his upon his return to Chicago.

" . . . I was rejoiced to hear that with the scanty means in our possession, the Catholic orphans, whose parents had died of the cholera, and several of whom, before my departure, we had boarded out at our own expense, were in the way of being duly attended to. Twenty-four female children are now provided for in a hired house, where they are under the charge of four Sisters of Mercy; and in a couple of days the boys will be given in charge to the Sister of the same order in a small frame house situated at the lower extremity of the lot on which I live. It was but lately the residence of one

of the Priests attached to the Cathedral, but for want of means I gave it up, and had it fitted for this benevolent purpose."<sup>101</sup>

On Sunday, the 9th of September, 1849, a meeting of the Catholics was held at six o'clock, to devise means for the support of the Orphans of both sexes; and two days later:

"A meeting of all the Clergy of the City was held, for the purpose of adopting measures to collect funds for the support of the Orphans. The whole management was left to the Bishop, who nominated the respective Parish Priests to select in their districts such Gentlemen and Ladies as they could depend upon for the purpose of soliciting charities."<sup>102</sup>

On the 28th day of the following month, the Bishop sent a petition for an orphan asylum to Springfield.

Money for the support of the orphanage was obtained through various means and was always gladly accepted by those who put forth their efforts to give comfort to the needy children. One of the first events given to raise money for this project, was a concert which was held shortly before the close of the year. It was well attended and no doubt proved to be a success.

While Bishop Van de Velde visited in Quincy in July, 1850, he assisted and preached at High Mass at the Metropolitan Church and was the happy recipient of a collection taken up for the orphans of Chicago which amounted to \$111.70.

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<sup>101</sup>Freeman's Journal, X, September, 15, 1849

<sup>102</sup>Diary, 102

The ladies in the diocese planned a tea party to help raise funds. Notice of the party was found in the Daily Democrat of December 17, 1850 which said:

"Tea Party.--A Tea Party for the benefit of the Catholic Orphan asylum will be held in the City Hall this evening. We insert with pleasure the following notice from the ladies who have been making arrangements for the entertainment:

The Ladies engaged in getting up a Tea Party, for the benefit of the Orphans, and for the purpose of providing them with the necessaries of life, during the inclement season, do most respectfully announce to the public and the benevolent citizens of Chicago, that every necessary arrangement for promoting the comfort and good cheer of those in kindly consideration of the poor and destitute orphans, will honor them with their presence, have been fully entered into, and the Grand Party of the season will come off on Tuesday evening, 17 inst., at the City Hall. The ladies who have so cheerfully given their time and service towards this benevolent object, do most respectfully solicit the liberal patronage of the lovers of good cheer, and the friends of the Orphan, who have never yet been appealed to in vain, and who have never yet withheld their helping hand when the Orphan's claim was in question."

The reports given a few days later showed that on the whole, the Tea Party was a big success. It drew a full house--probably over three hundred people. There was dancing until a late hour and supper was served in the dining hall. The receipts amounted to \$362.00 net, which was a welcome addition to the fund already in existence.

Early in September of 1850, the Bishop spent several days endeavoring to secure a suitable site upon which to erect an orphanage asylum. A newspaper clipping of the time which was pasted in the diary by the

Bishop, himself, announced that "The Orphans in this city, are about having another home . . . . "103

In another paper the following article appeared:

"Bishop Van de Velde has purchased three forty feet lots on Wabash Avenue, between Jackson and Van Buren Streets, on which to erect a Catholic Orphan Asylum. He has also, it is believed, made a contract with Peter Page, Esq., for the erection of a brick building, to be put up this fall, the same dimensions as the building now occupied by the Sisters of Mercy. It is to cost \$4,000. A.D. Taylor, Esq. has the contract for the wood work."104

The money which the Bishop had on hand together with all he could possibly raise only amounted to about \$2,500. For the balance, \$1,500, he relied chiefly upon Providence—for that amount was due on the first day of the following January.

The building was to house only girls who were orphans, and the boys were to remain in a small rented frame structure until the Bishop could secure ample funds to erect a suitable home for them too. He also wished to have a hospital, and a church for the Canadians in Chicago, but he had great difficulty in securing sufficient funds readily.

Every effort was put forth to open the new Orphanage on Christmas day. St. Valentine's Eve they had a "Donation Party" at the Orphanage which was very well attended. As the name indicated donations were acceptable, and although the weather was unfavorable, the party was successful to the extent of \$100.00 obtained in cash besides flour,

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<sup>103</sup>Diary, 122

<sup>104</sup>Freeman's Journal, II, October 5, 1850, 3

groceries, and dry goods.

On January 27, 1851, Bishop Van de Velde "bought a farm of eighty acres about nine miles from the city, to establish on it a manual labor school for the male orphans; bought from John Davlin."<sup>105</sup>

The Sisters of Mercy gave a very favorable report of the Orphan Asylums under their care in 1853. In the two asylums there was a total of eighty-two children. The treasurer's report showed that \$2,782.80 had been received in cash from various sources during the course of the preceding year. A little less than \$34.00 had been spent on each child during the year, while the good Sisters, who numbered eight, gave their services gratuitously. There was no definite manner of securing funds nor any assurance of support. The Sisters relied upon Divine Providence to assist them.

The Orphan Asylum Association contributed  $12\frac{1}{2}$  cents per member each month. This was considered as the best means of support; provided that the Catholics would join and pay their dues regularly or in advance.

Shortly after the beginning of the year 1851, the faculty of the Rush Medical College desired to have a hospital for the people who were afflicted with various complaints, in order to give their students an opportunity of combining the practice with the theory of the Medical Science.

As early as 1849, the Catholic Bishop of Chicago had made plans for a hospital, and the announcement which was printed in a daily paper at

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<sup>105</sup>Diary, 126

that time said:

"A large building we learn, is to be immediately erected by the faculty of the University of the Lake, in the rear of the present building, in which there will be an excellent infirmary for the sick--the commencement of a fine Hospital that will soon succeed it. The architect, F. Murphy, Esq., has already completed the plans."<sup>106</sup>

With the intention of some day fulfilling his plans, Bishop Van de Velde had a bill introduced at Springfield on February 12, 1851. "Mr. Judd introduced the bill 'An act to incorporate the Mercy Hospital and the Mercy Orphan Asylum of Chicago'. "<sup>107</sup> Three days later the bill was passed.

Rush Medical College rented the large hotel called Lake House, which was situated on the North side of the river and in it began the first hospital. The institution was known as the General Hospital of the Lake, and was located at the corner of Michigan and Rush Streets in what was then called North Chicago. With the permission of the Bishop, the care of the sick was entrusted to the Sisters of Mercy. "Four Sisters of Mercy were sent to take charge of the temporary hospital opened at Lake House."<sup>108</sup>

On February 27, 1851, "Articles of agreement drawn up and signed with respect to the services of the Sisters at the Lake House Hospital, and the arrangements for erecting a Hospital under our new charter at some future period, to be commenced, if possible, this year."<sup>109</sup>

<sup>106</sup> Chicago Daily Democrat, VIII, February 7, 1849

<sup>107</sup> Senate Journal, 1849-51, 16th Assembly, 2nd Session, 318

<sup>108</sup> Diary, 127

<sup>109</sup> Ibid., 127

The Sisters of Mercy proved themselves to be well qualified for the charitable but arduous duties which were imposed upon them. A year after the opening of the first hospital in Chicago an account of its activities was given in the papers.

" . . . It is now but one year (26th Feb.) that the hospital was placed under their charge. Sister Mary Vincent (Mary McGirr) was appointed Superior, and with three other sisters assumed the care of the patients.

There are now seven sisters in the establishment, five of whom are exclusively employed in hospital duties. Patients of all religious denominations are admitted without distinction, and every facility is afforded them to be visited and comforted by the ministers of their respective persuasions. The ordinary number of patients that have been benefited by the Institution has averaged from sixteen to twenty, for if sometimes they have been as low as 12 or 15, at other times they have ranged from 24 to 30. The whole number admitted during the year, (from 20th Feb. 1851 to Feb. 1852) is 220."<sup>110</sup>

The term of the lease of the Lake House was due to expire in April 1852, Of this the Western Tablet wrote:

"Hitherto, no provision has been made for accomodating the sick after that period. It was the Bishop's intention to commence a building for the purpose provided a lot of suitable dimensions and well situated for the purpose, were procured by the Medical Faculty. At present, however, his means would not permit him to commence the building, even if he had the lot at his disposal; but he hopes that before the expiration of the present year, divine Providence will enable him to effect something toward the carrying on of the work of mercy and charity, that has been commenced

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<sup>110</sup>Western Tablet, I, No. 4, February 28, 1852

and should not be discontinued."<sup>111</sup>

Evidently the Bishop proceeded with the plans already made in 1849 for the establishment of Mercy Hospital, for in his diary is written on October 16th, 1853: "Twenty-second Sunday after Pentecost. Said Mass at the new Asylum opened for a temporary Hospital and blessed the whole House . . . . "<sup>112</sup>

Mercy Hospital, the first Catholic Hospital in Chicago grew out of this hospital--the nucleus of which began with the Sister in charge of the General Hospital of the Lake.

The French Catholic residents had become so numerous by 1850 that it was necessary to form a new parish for their benefit, and Bishop Van de Velde appointed a resident clergyman to take charge. Committees were organized and appointed to secure a lot and arrange for the erection of a church.

Reverend Isidore A. Lebel, who came to Chicago in 1848, was appointed by Bishop Van de Velde to commence the work. He leased a lot from Captain Bigelow on the East side of Clark street between Adams and Jackson, and building began at once. "The Church was a one-story frame, twenty-five feet wide by seventy-five feet in depth, and cost about \$3000, of which sum P. F. Rofinot contributed \$2000."<sup>113</sup>

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<sup>111</sup> Ibid.,

<sup>112</sup> Diary, 162

<sup>113</sup> Andreas, 296  
A. T. Andreas, Publisher  
Chicago, 1884



It was impossible to complete the church at once and for two years it was left unfinished. Finally, during the year 1852, the congregation was able to resume the work and the church was blessed by the Bishop on January 16th, 1853. "Sunday, Blessed the Church of St. Louis, on Clark street near Jackson, and gave Confirmation at the end of High Mass, sung by Reverend Wm. Clowry; assisted at Vespers and blessed the Way of the Cross, sermon at Mass by Reverend I. A. Lebel."<sup>114</sup>

The church had been completely fitted and decorated interiorly in the neatest manner, and with the taste and artistic effect which are natural to the French.

A new church for the German people was also established this same year. It was called "St. Francis D'Assisum" and was located at the corner of Clinton and Mather Streets. The small frame building, which seated about 400 persons, cost \$2000.00. The congregation was composed of fifty families and their first pastor, who came from St. Peter's Church, was the Reverend John Bernard Weikamp.

On August 15th, 1853, the Bishop said mass at the Cathedral and then "Blessed the new church of St. Francis Assisi, in West Chicago for German Catholics,--assisted by Reverend Messrs. Weikamp, McLaughlin and Hoey, High Mass by Reverend P.J. McLaughlin, sermon by Reverend B. Weikamp . . . . "<sup>115</sup>

The Church of the Holy Name of Jesus really dates back to the year

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<sup>114</sup>Diary, 150

<sup>115</sup>Ibid., 159

1846. In that year a small room in the College was made into a chapel to accomodate the people residing nearby. Two years later, a church building was started by the Reverend Jeremiah Kinsella, rector of the College, on the southwest corner of the college grounds at the corner of Rush and Superior streets. It was a small frame church and was opened for services on November 18, 1849. This building soon proved inadequate, and an addition was erected in 1852. The growing congregation needed larger quarters in a short time and a new church ample enough to care for them was erected. On August 3, 1853 the corner-stone was laid by the Bishop." . . . many priests of the city and neighborhood assisted. Sermon by Bishop O'Connor of Pittsburgh."<sup>116</sup> The building, 84 feet x 190 feet with a steeple towering 240 feet was built of Milwaukee brick, in Gothic style and contained beautiful stained glass windows. It was completed in 1854 at a cost of \$100,000. The fire of 1871 which destroyed the greater part of Chicago, swept with it the finest of Chicago's ecclesiastical structures--the Church of the Holy Name of Jesus.

The letter of convocation for the Seventh Provincial Council of Baltimore was sent out on September 23, 1848. It arrived in Chicago several months after the death of Bishop Quarter and before the appointment of the second Bishop.

Since the American Church consisted of three Provinces: Baltimore, St. Louis, and Oregon, the Seventh Provincial Council should have been the First Plenary Council; but due to the great distance, the Archbishop

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<sup>116</sup>  
Ibid.

of Oregon and his suffragans were prevented from attending.

On April 23, 1849, Bishop Van de Velde "At 6 o'clock P.M. left for Pittsburgh and Baltimore via New Buffalo and Detroit on S. B. [steamboat] Sam'l Ward . . . . " to attend the opening of the Seventh Provincial Council.<sup>117</sup>

The solemn opening of the Council took place on May 6th, the fourth Sunday after Easter. There were two Archbishops and twenty-two Bishops present. Solemn Pontifical Mass was offered by Archbishop Eccleston and the sermon was preached by Archbishop Kenrick of St. Louis. Following the Mass, Bishop Van de Velde and four other Bishops who were present at a Council for the first time, were given the conciliar oath. Bishop Andrew Byrne of Little Rock did not arrive until May 7th, so from then until the close of the sessions there were twenty-three Bishops in attendance besides the two archbishops.

At the second public session held on May 10th" . . . Funeral service for the late Bishops Fenwick of Boston; Quarter of Chicago, and Bazin of Vincennes. Funeral oration by Bp. [sic] Purcell, of Cincinnati" was held.<sup>118</sup>

The sessions lasted until the fifth Sunday after Easter which was May 13. The Pontifical Mass celebrated by Archbishop Eccleston and the sermon delivered by Bishop Hughes of New York, closed the Last Provincial Council. Seven decrees were passed during the sessions. The first was

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<sup>117</sup>Diary, 94

<sup>118</sup>Ibid., 95

a letter written by the Bishops to the Holy See, in response to an inquiry, to explain the status of the devotion of the laity in the United States toward the Immaculate Conception of the Blessed Virgin Mary.

A new method for nominating Bishops was sought and in August, 1850 the Congregation of Propaganda replied with the new arrangement, "That for the future, over and above the previous prescriptions, the archbishop in whose province the vacancy occurs, will transmit to the other archbishops of the nation, the names proposed. Each archbishop will then send his observations on the priests recommended to the Holy See."<sup>119</sup>

It was also decreed at this council that all property belonging to the church either by reason of donations made, or resulting from the contributions of the faithful, was to belong to the Ordinary of the diocese; except in cases of religious orders where documents would show to whom the property belonged.

The sixth decree strictly forbade priests to perform the marriage of persons who had already been married by a non-Catholic minister or who intended to be so married.

The final decree "Stated that a National Council was to be held, with the authority of the Holy See, in 1850, in order the better and more easily to provide for the advantage and benefit of religion in these States."<sup>120</sup>

On June 4th, shortly after Bishop Van de Velde returned to Chicago,

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<sup>119</sup>Guilday, Councils, 160

<sup>120</sup>Ibid., 160

he issued his First Pastoral Letter. In this letter he explained some of the decrees which were passed at the Council in Baltimore.

"We avail ourselves of this opportunity to direct your attention to the pastoral letter, published by the Prelates of the United States, lately assembled in Baltimore. 1st. A more complete organization of our Hierarchy has been submitted to the Sanction of his Holiness. 2nd. Your sympathy is demanded for the persecuted Pontiff, whose independence of all civil Rulers, though not essential, is however necessary for the interests of Religion, and for the free exercise of his Spiritual power, which is both essential and indefectible; and you are requested to aid him by contributing of your worldly substance, for the purpose of enabling him to defray the expenses inseparable from the Government of the Church. For this purpose, the Fathers of the Provincial Council have unanimously decreed, that collections for his relief should be taken up in all the churches of their respective Dioceses, on the first Sunday of July, and that the amount of said collections be sent on by the Pastors of their respective Bishops, and by them transmitted to the Archbishop of Baltimore, to be forwarded to his Holiness. We thereby enjoin on the Priests of our Diocese to take up said collections on the day appointed, and in the Congregations not then visited, on the first day when divine worship is performed in them; and they will also continue daily to add in the Mass the Collect "Pro Papa," till the Pontiff be restored to his See, and enjoy the free exercise of his spiritual power. 3d. The Fathers of the Council have, in compliance with the request of his Holiness expressed in his last encyclic letter to all the Bishops of the Catholic world, encouraged him to give a doctrinal definition concerning the "Immaculate Conception" of the Blessed Virgin Mary, as the pious belief of the faithful on this subject is supported by the Church, it being sacredly regarded as an outwork for protecting our belief in the Divinity of the Incarnate Word of the Father. 4th. Finally you are exhorted to pray for the cessation of all strife and division,

and for the union of all Christian denomination  
in the unity of the spirit and the bond of peace."<sup>121</sup>

Bishop Van de Velde also requested the faithful to recall to their minds the measures which were recommended to them by his predecessor. He also asked that they contribute to the support of the clergy who so willingly devoted their time to the spiritual welfare of their people.

A disturbed state of political affairs existed in Europe which prevented the Catholic Dioceses in the United States from securing money from helpful sources. For this reason the Bishop urged his people to help defray the expenses of maintaining the Seminary. The Bishop expressed his desire to sacrifice anything in his power for the purpose of providing the faithful with Pastors and of affording them the consolation of their Holy Religion. The closing words of the pastoral letter were:

"All we ask of you in return is that you co-operate with us in enabling us to procure you this signal blessing.

"For the rest, Brethren,--be perfect, take exhortation; be of one mind; have peace, and the God of Peace and Love be with you. The grace of our Lord Jesus Christ, and the Charity of God, and the communication of thy Holy Ghost be with you all. Amen. " "<sup>122</sup>

It was not until the year 1852 that the first Catholic paper was published in the diocese of Chicago. The Western Tablet as it was called,

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<sup>121</sup>Van de Velde, First Pastoral Letter, June 4, 1849

<sup>122</sup>Ibid.,

first appeared on January 31st of that year. It was published by a Mr. Daniel O'Hara, with the approbation of the Bishop. In size the paper was about the same as the weekly Chicago papers. It was usually eight pages of print, of which the front page was devoted principally to Irish news; while the inner pages contained the city and ecclesiastical news, European news, election news, popular literature, poetry, and commercial record. "The appearance form and matter of the paper gave great pleasure to the Catholics of the city in general, and was recommended by all the city papers."<sup>123</sup>

The fourth issue on March 6, 1852, contained the write-ups from the following Eastern contemporaries--Boston Pilot, Catholic Instructor, Celt, Crusader, and Pittsburgh Catholic which expressed their feeling of pleasure and contained favorable criticism of the new paper. The second number was scheduled to appear on the fourteenth day of the following month. Bishop Van de Velde wrote in his diary in regard to the paper: "It is hoped that subscriptions will be got in sufficient number to keep it up."

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<sup>123</sup>Diary, 143.

See Appendix, E

## CONCLUSION

Bishop Van de Velde was transferred from his See at Chicago to the See at Natchez, Mississippi, early in November, 1853. Although there seems to be no record of the cause of his removal, it was the belief of some people, at the time, that the Bishop really opposed the erection of the new Cathedral and that although he assented to the wishes of the priests who were interested in its erection, he no longer desired to remain in Chicago after its completion.

No doubt his poor health was sufficient reason for his desire to go to a warmer climate. "In a letter to one of his Chicago students in Rome he complained of the rheumatism contracted on the Illinois prairies, and he said that it was bound to stay with him wherever he went."<sup>124</sup>

The Bishop left Chicago at 8 o'clock on the morning of November 4th, via the Rock Island railroad for Natchez. He arrived there on the 23rd of the same month but made only a brief visit, as he was due to assist at the consecration of the Right Reverend Doctor Martin, Bishop of Natchitoches. He then went to Spring Hill College, near Mobile, Alabama, where he made a spiritual retreat. Upon returning to Natchez he was formally installed in his new See on December 13, 1853.

The Bishop set out upon a visitation of the diocese as soon as was possible and provided for the educational needs of the children of the city of Natchez. Two schools were commenced and land was purchased for

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<sup>124</sup>McGovern, 184



a college in a suburb of the city.

His health gradually became worse but he suffered in silence and continued to carry on his duties. While descending the steps of his residence on his way to the Cathedral, he tripped and fell breaking his leg in two places. At that time, the yellow fever had caused an epidemic in Natchez and the afflicted Bishop soon became a victim of it. The attack was very severe, and fully realizing the seriousness of his sickness, he called for the last Sacraments. Death came for him on November 13, 1855—two years after his arrival at Natchez. He died on the feast of St. Stanislaus Kostka to whom he had great devotion. His remains were placed in the vault under the sanctuary of St. Mary's Cathedral, Natchez, Mississippi. But Bishop Van de Velde requested in his Will, that he be buried with his Brethren of the Society of Jesus at Florissant, Missouri.<sup>125</sup>

The lives of the first two bishops of Chicago—Right Reverend William Quarter and Right Reverend James Van de Velde were similar in many respects. Each came from distinguished families, they were excellent students, and at an early age decided to devote their lives to Christ. Upon coming to the missions in America, they worked with a zeal and piety that were alone, proof of their love for God. Although they served Chicago as Bishops for only four years each, they left with their memory a lasting tribute in the achievement of their work. Never have Bishops of Chicago labored under such difficulties and yet accomplished

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<sup>125</sup>See Appendix, F

so much. The organization of the Catholic Church in Chicago owes its beginning and its continual growth to the efforts of Bishop Quarter, whose foresight lived on, and to Bishop Van de Velde who followed in his footsteps.

Undoubtedly the most valuable documents, from an historical view point, which the Archdiocese of Chicago has in its possession, are the diaries of these two Bishops. Were it not for their untiring efforts in carefully writing the happenings of each day during their incumbencies the history of the years of the early development of the Catholic institutions in Chicago would be unknown today.

## BIBLIOGRAPHY

## Primary Source

- 1) Diary of Right Reverend William Quarter  
Feehan Memorial Library, Mundelein, Illinois

The diary is a large tan suede-covered book resembling a ledger. The entire book is written in long-hand. Just before Quarter left New York, to come to the new See in Chicago, he began the diary. During the next four years (1844-1848) the Bishop kept an accurate account of the happenings each day.

In the back part of the book is a list of the titles of books which were the property of the Bishop. There are 348 volumes in all, besides 21 pamphlets. There was also a Memoranda of the Papers which he kept secure in his desk and which belonged to various parishes in the diocese.

Following the death of Bishop Quarter, his brother Reverend Walter J. Quarter, who was Vicar-General of the diocese continued the diary until the arrival of the second Bishop to the See of Chicago.

- 2) Diary of Right Reverend James O. Van de Velde  
Feehan Memorial Library, Mundelein, Illinois

The second Bishop of Chicago wrote his diary in the same book and just following the diary of Bishop Quarter. He too, accurately recorded accounts and also pasted many newspaper clippings in the book which referred to the development of the Catholic Diocese of Chicago. The diary ended (on page 162) when Bishop Van de Velde resigned from his See in Chicago and left for Natchez, Mississippi.

- 3) First Pastoral Letter of Bishop Van de Velde, June 4, 1849.  
Diary

An original copy is found on page 97 in the diary of Bishop Van de Velde. The letter was read in each church on June 4, 1849. The purpose of this letter was to explain to the Faithful the decrees which were passed at the Seventh Provincial Council in Baltimore and to ask cooperation from the people toward the maintenance of the clergy.

- 4) Papal Bull  
Feehan Library, Mundelein, Illinois

This is the original document from Rome which was sent to James Oliver Van de Velde appointing him as Second Bishop of Chicago. The entire Bull is written in classical Latin and signed by a Cardinal.

- 5) Will of Right Reverend James O. Van de Velde  
Feehan Library, Mundelein, Illinois

A copy of the last Will and Testament made by Bishop Van de Velde before his death at Natchez, Mississippi.

- 6) Letter of Quarter to Blanc  
Notre Dame Archives

The original letter is to be found at the Notre Dame Archives. It was sent to Bishop Blanc of New Orleans on January 17, 1845 and contains invaluable material about the early days in the development of the See of Chicago.

- 7) Letter of Quarter to Purcell  
Notre Dame, Archives

An original letter dated September 2, 1844. It was sent to Bishop

Purcell of Cincinnati and in it Quarter gave a vivid description of Chicago as he found it to be upon his arrival. Bishop Quarter also wrote of his plans for the development of the See.

- 8) Illinois--Journal of House of Representatives of the 14th General Assembly 1844
- 9) Illinois--Journal of the Senate of the 14th General Assembly 1844
- 10) Illinois--Journal of the House of Representatives of the 16th General Assembly 1851
- 11) Illinois--Journal of the Senate of the 16th General Assembly 1849-1851
- 12) Illinois--Laws of Illinois 1845
- 13) Chicago Daily Journal vol. 4, no. 61, 1846  
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- 15) Gem of the Prairie (Chicago) vol. 1, June 8, 1844, no. 2
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23) Henry De Courcy and John Guilday Shea, History of the Catholic Church in the United States, Excelsior Catholic Publishing House  
New York, 1879

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This book is excellent in containing the history of the Catholic Church in Chicago for a period of approximately two hundred years, Father Garraghan made an extensive study of those years and therefore his book is splendid for reference.

- 25) Peter Guilday, A History of the Councils of Baltimore 1791-1884 Mac Millan Co., New York, 1932

This book gives an excellent account of the Councils of Baltimore, covering a period of 93 years. The description of each Council is well given with particular emphasize on the meetings, discussions, and decrees passed.

- 26) Peter Guilday, The Life and Times of John Carroll, I, II, The Encyclopedia Press, New York, 1922

Probably the best book for giving an accurate account of the first Bishop of the Catholic Church in the United States; together with the excellent material about the early Church and the first Metropolitan See.

- 27) Peter Guilday, Trusteeism (In Historical Records and Studies XVIII)

A section in the eighteenth volume of Historical Records and Studies is devoted to the history of Trusteeism in the United States. At one time there was a serious controversy in New York in regard to Trusteeism. Other cities were exposed to it and with this knowledge and understanding of Trusteeism, Bishop Quarter, the first Catholic Bishop of Chicago prevented its introduction into Chicago.



- 28) Reverend Francis J. Epstein, Letter of Quarter to Leopoldine Association in Vienna, (In Illinois Catholic Historical Review, I) October 1918, No. 2, 225

Five letteres of Quarter to the Leopoldine Association are printed in the above review. It is the first translation of them that has been published in America. The originals are in Latin and are in the Leopoldine Annals.

- 29) Quarter-Picquet Correspondence  
(In Mid-America XIV, April 1932, No. 4, 358)

There are three letters of Bishop Quarter to Picquet of Illinois in this review. They are valuable because of the information they contain about Chicago in 1846.

- 30) John E. Mc Girr, Life of Right Reverend William Quarter, D.D.  
Reprint, St. Mary's Training School, Des Plaines, Illinois  
1920

The author of this book was a Doctor of Medicine and a close friend of Bishop Quarter. He knew the Bishop well and it was he (Dr.) John E. Mc Girr) who pronounced the Bishop "dead" after his sudden illness.

- 31) Reverend James J. Mc Govern, The Catholic Church in Chicago  
Private Publisher (In souvenir of the silver jubilee in  
the episcopacy of . . . . Reverend P. A. Feehan, 1891.)

Father Mc Govern was a young priest during the time Bishop Quarter lived, in Chicago, and he paid a tribute to the Bishop in writing the above book. In this book Father Mc Govern printed the diaries of Bishop Quarter and Bishop Van de Velde. When comparing the original diaries with Mc Govern's printed copy of them it is found that some notes

have been omitted in the printed form. Despite this, the book is a good reference and contains the history of the Bishops and Priests in Chicago from its beginning to 1891.

32) John Gilmary Shea, History of the Catholic Church, 1844-1866

Valuable reference for material on the Fifth Provincial Council of Baltimore in 1843.

APPENDIX A

Letter of Quarter to Blanc

Chicago Jan. 9. 45

Right Rev &amp; S. Sir

Your esteemed favour of Dec. 14, is only now received. I thank you for your willingness, to forward me the Orders but I have already received them from St. Louis. Hereafter, those wanted for this Diocese may be forwarded to St. Louis and thence here. I felt truly happy, to learn that your troubles had ceased, that your difficulties were brought to a close, and that you were in quiet possession, of your Cathedral again - Your firmness, & decision, will teach a lesson not soon to be forgotten. May all things prosper with you, for God's honour & glory.

So far I have no cause of complaint thank Providence. I have just got a Bill thro' the Legislature, chartering for us a University. "The University of St. Mary of the Lake". The Bill passed without opposition. I have now another bill before them, which if it passes, will be highly beneficial to Religion & trust. It is a bill authorising, Myself &

My Successors to hold all properties  
Ecclesiastical or Charitable &c in  
trust, for the objects for which, they have  
been granted, purchased &c - This  
bill, if it passes, will obviate the  
necessity of any thing in the form of  
Trusteeship - in this Diocese forever -  
There is now a Trustee in the Diocese  
nor shall there be, so long as I live.

Please pray for me & believe  
me to remain

Respectfully & Devotedly  
yours in Christ,

+ William B. of Illinois

APPENDIX B

Laws of Illinois 1845

"An Act authorizing certain persons holding property in trust for the use of the Catholic Church, and societies thereof in the State of Illinois to convey the same.

Whereas, Certain lands, tenements, and other property in this State have been heretofore conveyed to the Right Reverend Celestine Guynemer de la Hailandiere, Bishop of Vincennes, and to the Right Reverend Peter Richard Kenrick, Bishop of St. Louis, and to other persons, upon the trust expressed or implied, to hold and transmit the same to the successors of said Bishops in the State of Illinois for the use and benefit of various religious congregations of Roman Catholics, and for the religious, charitable and literary purposes of such congregations; and whereas, since the making of the said conveyances the State of Illinois, a part of which was heretofore included in the diocese of St. Louis, and the residue in the diocese of Vincennes, had been erected into a distinct and separate diocese by the name of the diocese of Chicago, and the Right Reverend William Quarter has been appointed Bishop thereof, which latter diocese is entitled in equity and justice to said land, tenements, and other property, so conveyed as aforesaid; and whereas, doubts have arisen whether the said Bishops of Vincennes and St. Louis, and the other persons before mentioned, can

In force  
Feb. 24, 1845

Preamble

well and sufficiently convey said lands, tenements, and other property to the said Right Reverend William Quarter, Bishop of Chicago, and his successors, and also whether the successors of the said Right Reverend William Quarter can take and hold the legal title of and to the same; and whereas, there is great danger of loss to said Church and societies, unless said Bishop of Chicago, and his successors be authorized to take, hold, and convey real estate for such religious and charitable uses: Therefore,

Section 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that all gifts, grants, deeds, wills, and other conveyances, wherein, or whereby any lands, tenements or other property within this State, have been given, devised, or granted, or in any manner conveyed, by any person or persons whatever, unto any person by the name, style, or title, or Roman Catholic Bishop of Vincennes, or Catholic Bishop of St. Louis, or Roman Catholic Bishop of St. Louis, and his successors, or to the Roman Catholic Bishop of Chicago, or Catholic Bishop of Chicago, and his successors or to any other person upon the trust expressed or implied, to take, hold, and receive the same for the use and benefit of any religious congregation of Roman Catholics or for the support, aid and maintenance of any hospital,

All gifts, grants, deeds etc., made by Catholic bishops are made valid and sufficient in law.



almshouse, seminary, Church, parsonage, or for burial grounds, or other religious or charitable purposes within this State, and all such gifts, grants, deeds, wills, and other conveyances which may hereafter be made, are hereby confirmed and cherished to be good, sufficient and effectual in law to vest the legal title or estate in fee simple, of, in and to the said lands, and tenements, and other property in such grantee, or devisee, and in such persons as shall be in future the successors of the said Catholic Bishop of Chicago, forever, and in no other person or persons whatsoever; Provided however, That it shall be necessary in relation to all gifts, grants, deeds, wills, and other conveyances, heretofore made as aforesaid, that the persons to whom the same were made, or such persons as they may have conveyed to, if living, shall release their estate and interest therein, to the said Bishop of Chicago; And provided further, That nothing in this act shall be taken

When estate  
to be released or construed to give, or grant to the said Bishop of Chicago; or his successors, the right to hold real estate in trust for any religious society, except for charitable, religious and literary purposes or for burial grounds, as provided for by this act."

Approved, February 24, 1845.

Taken from—Laws of Illinois, 1845, 321

Proviso

APPENDIX C

Letter of Quarter to Purcell

Chicago Sept 2. 1844

50289

Right Rev. & much esteemed Bishop,

What apology can I offer, that will satisfy you for my neglect, in saluting you from this my Western home - and also, for having promised, & not fulfilled it, of journeying thro' Cincinnati on my way hither? But you are no stranger to the trials, occupations, and anxieties, that awaited me here - and that have since <sup>my arrival,</sup> taken up every leisure moment, I had, at home - as to the rest, very not having visited, <sup>you</sup> proved <sup>doubt</sup> no, advantageous to them, in whose behalf, you were kind enough, to ask me to plead.

I have already visited a large portion of the Diocess - and the prospects very where, are, I think, bright for Catholicity. In almost every part of this State there are Catholics settled. and although they are poor yet ~~are~~ they willing to contribute of their scanty means

towards the support of their Church, and Clergy.  
The greatest privation they have, in many  
places, to endure is that of Clergymen  
to administer to their spiritual wants.  
There are at present, 22 or 3 Priests engaged  
in the Missions, but <sup>hardly</sup> ~~scarcely~~ is that  
number, when compared with the po-  
pulation of 50 or 60,000 that they have  
to attend. In one, or two years, 100,  
or more Clergymen, can be actively  
employed in those Missions.

I am happy to inform you, that  
a spirit of great liberality exists towards  
Catholics in all parts of this State;  
and in this City a word expressing  
or painful to the feelings of Catholics  
I have never heard uttered. Indeed  
the Citizens appear all, like members  
of one united, & well regulated  
family, where each one consults  
for the benefit and advantage  
of the whole.

Shortly after my arrival I commenced a  
College in a very humble way. Hoping that at  
some future day we may have means to carry  
it on more extensively - we have given  
it the euphonic name of "St. Mary's of  
the Lake". After a little while, I hope to  
be enabled to commence an Academy  
for the education of young ladies, under  
the charge of some religious. but I must  
have patience until next year. I have  
formed several religious Confraternities  
such as that of the Rosary - Scapular  
& & they progress well & promise  
to be means of much good. In  
visiting the Diocesis I could only take  
a hasty view of the different Missions  
the Clergymen did not expect me in many  
places. so that I gave Confirmations  
only in Galea. where 45 were  
Confirmed. Some were Canons, & two ladies who  
were baptised the day previous were confirmed  
the next. I have ordained 6 Priests. all  
are on the Missions - with you not pray  
particularly for yr old friend & faithful  
servant in Chr  
+ William Bp of Chicago  
- (My kindest regards to yr brother if you please)

APPENDIX D

Journal of House of Representatives of the

14th General Assembly

1844

An Act to Incorporate the University of St. Mary of the Lake

Section 1. Be it enacted by the people of the State of Illinois represented in the General Assembly: That George A. Hamilton, John Faughnan, William Quarter, Walter J. Quarter, Bernard McGorisk, Jeremiah Kinsella, Patrick McMahan, John Ingoldsby, and Thomas O'Donnell, and their successors, be and they are hereby created a body politic and corporate under the name and style of "the University of St. Mary of the Lake," and henceforth shall be styled and known by that name, and by that style and name to remain and have perpetual succession with power to sue and be sued, plead and be impleaded, to acquire, hold and convey property, real, personal, or mixed in all lawful ways, to have and use a common seal, and to alter the same at pleasure, to make and alter, from time to time, such by-laws as they may deem necessary for the government of said institution, its officers and servants. Provided such by-laws are not inconsistent with the Constitution and laws of the State and of the United States; and to confer on such persons as may be considered worthy, such academical or honorary degrees as are usually conferred by similar institutions.

Section 2. Said corporation shall have power to fill such vacancies in their own body as may happen by death, resignation, or otherwise, and shall hold the property of said institution solely for the purposes of education, and not as a stock for the individual benefit of themselves or of any contributor to the endowment of the same--and no particular religious faith shall be required of those who become students of the

institution.

Section 3. Said institution shall remain located in, or near, the City of Chicago, Cook County, and the corporators and their successors shall be competent in law and equity to take to themselves in their said corporate name real, personal or mixed estate by gift, grant, bargain and sale, conveyances, will devise or bequest of any person or persons whomsoever, and the same estate whether real or personal, to grant, bargain, sell, convey, demise, let, place out at interest, or otherwise dispose of the same for the use of said institution, in such manner as to them shall seem most beneficial to said institution--said corporators shall faithfully apply all the funds collected, or the proceeds of the property belonging to said institution according to their best judgment in erecting and completing suitable buildings, supporting necessary officers, instructors and servants and procuring books, maps, charts, globes, and philosophical, chemical and other apparatus necessary to the success of said institution; Provided nevertheless that in case any donation, devise, or bequest shall be made for particular purposes accordant with the design of the institution, and the corporation shall accept the same, every such donation, devise, or bequest shall be applied in conformity with the express conditions of the donor, or devisor; Provided, further, that said corporation shall not be allowed to hold more than one thousand acres of land at any one time, unless the said corporation shall have received the same by gift, grant, or devise, and in such case they shall be required to sell or dispose of the same within ten years from the time they shall acquire



such title; and on failure to do so, said land over and above the before named one thousand acres, shall revert to the original donor, grantor, deviser or their heirs.

Section 4. The treasurer of the institution, and all other agents when required, before entering upon the duties of their appointment shall give bonds for the security of the corporation, in such penal sums and with such securities as the corporators shall approve and all process against the corporation shall be by summons, and the service of the same shall be by leaving an attested copy thereof with the treasurer, at least sixty days before the return day thereof.

Section 5. The corporation shall have power to employ and appoint a president or principal for said institution and all such professors or teachers and all such servants as may be necessary—and shall have power to displace any or each of them as the interest of the institution requires—to fill vacancies which may happen by death, resignation or otherwise among said officers and servants, and to prescribe and direct the course of studies to be pursued in said institution.

Section 6. The corporation shall have power to establish departments for the study of any and all the learned and liberal professions and to institute and grant diplomas in the same; to constitute and confer the degrees of Doctor in the learned arts and sciences and belles Lettres, and to confer such other academical degrees as are usually conferred by the most learned universities.

Section 7. Said corporation shall have power to institute a board of competent persons, always including the faculty, who shall examine

such individuals as may apply; and if said applicants are found to possess such knowledge, pursued in said university, as in the judgment of said board render them worthy, they may be considered graduates in course and shall be entitled to a diploma accordingly, on paying such fee as the corporation shall affix, which fee, however, shall in no case exceed the tuition bills of the full course of studies in said university --said examining board may not exceed the number of ten, three of whom may transact business, provided one be of the faculty.

Section 8. Should the corporation at any time act contrary to the provisions of this charter, or fail to comply with the same, upon complaint being made to the Circuit Court of Cook County, a scire facias shall issue and the circuit attorney shall prosecute in behalf of the people of this State for a forfeiture of this charter. This act shall be a public act, and shall be construed liberally in all courts for the purposes hereinbefore expressed.

(Signed)

W. A. Richardson,

Speaker of the House  
of Representatives.

(Signed)

John Moore,

Speaker of the Senate.

Approved by the Council of Revision, December 23, 1844

Thomas Ford, Governor.

Taken from the—Journal of the House of Representatives of  
the fourteenth General Assembly of the State of Illinois,  
December 2, 1844, See Appendix

APPENDIX E

Western Tablet



APPENDIX F

Last Will and Testament of Right Reverend James

O. Van de Velde, Bishop of Natchez.

# Last Will & Testament of James O. Vande Velde, Bishop of Natchez.

In the name of God, Amen.

I, James Oliver Vande Velde, Catholic Bishop of Natchez, in the State of Mississippi, considering the uncertainty of life, do make and publish this my last Will & Testament, to-wit:

1<sup>o</sup> I recommend my soul to the infinite mercy of God, and desire that my body, after the performance of the customary rites of the Holy Catholic Church, be enclosed in an appropriate coffin & sent on to the Very Rev. Fr. Provincial of Missouri for the time being, that it may be interred or placed in a vault under the cross in the cemetery of my Brethren of the Society of Jesus at St. Annibals near St. Louis.

2<sup>o</sup> All my interest & title to any immovable property which I may possess, either in fee simple or in trust in that part of the State of Illinois which now constitutes the Diocese of Chicago, I hereby devise, bequeath & convey to my lawful successor in the See of Chicago, to be held and enjoyed by him subject to the conditions of trust that are expressed in the Acts of Conveyance, as soon as he shall have been canonically constituted Bishop of the said See of Chicago.

3<sup>o</sup> In like manner & under the same conditions, I devise, bequeath & convey to the person who is or may be appointed to the newly erected Catholic See of Quincy in the State of Illinois, all the immovable property which I may possess in the State of Missouri, or in that part of the State of Illinois which now constitutes the Diocese of Quincy.

4<sup>o</sup> I give, devise & bequeath to my much esteemed friend the Most Rev. Anthony Blanc, Archbishop of New Orleans & to his heirs & assigns all the property of which I may die seized in the State of Mississippi real, personal or mixed, to be held in trust for, & to be transmitted to my lawful successor in the Catholic See of Natchez in said State of Mississippi.

5<sup>o</sup> Under the same conditions I bequeath to my said friend, the Most Rev. A. Blanc, all monies that I may have on deposit in the city



Manuscript of the Will of  
Monsieur de la Roche, Bishop of  
Natchez, New Orleans &c.

of Natchez, New Orleans & elsewhere to be by him employed for the  
use & benefit of the Diocese of Natchez, as also any monies that may  
come to me after my death, till the appointment of my successor in said  
see of Natchez.

6 All my manuscript writings, consisting of sermons, exhortations & controversial  
discourses I deem & bequeath to my trusty friend, the Very Rev. Wm. Murphy,  
Vice Provincial of the Society of Jesus, in the State of Mississippi, or to his  
successor in office for the time being, to have the same printed, either  
together or separately, in one or four volumes, in the order in which they  
are arranged (according to the written permission given to me by the  
Very Rev. John Rothe, late General of the Society of Jesus);  
& I hereby charge my Executor & the said V. Provincial of the Society  
of Jesus for the time being not to abridge, give away lend or separate  
the said sermons, exhortations & discourses, but to have them kept  
together & printed, as above specified, for the benefit of the Catholic Clergy  
of the United States.

(Said writings are found in a Portmanteau, or hand trunk in my sleeping  
room; together with printed Extracts compiled by me for various Catholic  
periodicals, and collected & packed in two Blank-Books.)

7 I hereby appoint & constitute the above named Most-Rev Anthony  
Blanc of New Orleans, the sole executor of this my last Will & Testament.

In witness whereof I have hereunto affixed my hand & seal in  
the city of Natchez, this twelfth day of January, in the year of our  
Lord one thousand eight hundred and fifty-four.

In presence of  
George Blackney, S. J.  
Th. J. Gignou

J. O. Van de Velde, S. J. *Sec.*  
Bp. Natchez.

MISCELLANEOUS APPENDIX

Papal Bull





### TRANSLATION

Health and Apostolic Blessing to you, Beloved Son. The princely office entrusted to us most unworthy from on high by which, under the guidance of Divine Providence, we direct the government of the Churches especially requires this, that, since it happens that we are committed to provide for the governing of these churches we strive to appoint such shepherds over them who are aware that the people entrusted to their care not only should be instructed in sound doctrine but also by the example of good works, and they wish the Churches so entrusted to be tranquil and peaceful, and govern them with God's authority healthfully and expeditiously.

Since therefore we are bound to make provision for the vacant churches of the present and those of the future, we decree as void and useless whatever happens to be attempted contrary to what we here decree, whether it is done knowingly or unknowingly and by whatever authority. It had come to pass that the Episcopal See of Chicago and provinces nearby of the United States of America has been deprived of its Bishop and we have been informed of this vacancy and the need to appoint someone quickly and wisely lest the See be exposed to dangers by a long vacancy; with paternal solicitude we have studied the merits of the candidates proposed by the Sacred Cardinals of the Propagation of the Faith for the appointment to this Church of one who will be both industrious and capable and finally decided on yourself born from a legitimate marriage, of canonical age, whose piety, knowledge, prudence and zeal for the spread of God's kingdom we have received ample testimony. Having given the above mature consideration, we absolve you from all excommunication, suspension and interdict and other ecclesiastic censures and punishments and decree that you are now so absolved because of so great an appointment, if perchance any of the above have been incurred. Having been accepted by us and the above mentioned Cardinals because of your outstanding merit, with the advice of the same Consultors and by Apostolic authority, we appoint you as Bishop and shepherd, entrusting to you the care, government, and administration of the said Church giving you full power in spiritual and temporal matters. We pray that with God directing your actions, who gives his graces and gifts liberally the true religion will flourish in the Church through your industry and zeal both spiritually and temporally.

Therefore accepting with promptness this burden placed on your shoulders by God strive to fulfill the above tasks faithfully so that the Church will rejoice with you as its head. You, besides the reward of eternal happiness, will merit also ours and from the Apostolic See blessing and grace in abundance. We decree also that you may receive consecration from any Bishop whom you prefer, having communion and favor with the Holy See and assisting him, two other Bishops, or if these cannot be obtained without inconvenience, two priests of any order whatever and of Order Regulars who are in favor and grace with the Holy See. We grant the permission to the same Bishop to entrust the

above appointment to you on our authority after he has received from you the profession of Faith according to the articles proposed by the Holy See and the usual oath of fidelity.

We wish also and decree that if the above mentioned Bishop presumes to consecrate and you to receive the office before the profession of faith has been made and the oath taken, the same Bishop is suspended from pontifical office and both himself and you from the governing and administration of the Churches. Notwithstanding Apostolic decrees which have been published universally or provincially, and decrees and of the synods, general or special constitutions and whatever other decrees contrary to this exist. Given at Rome at Holy Mary Major under the seal of the Fisherman, the third day of October, 1848, of our Pontificate year third.

A. Card. Laceybruychein(?)

We, Peter Richard Kenrick, Archbishop of St. Louis, testify that we have consecrated the above mentioned James Van de Velde at St. Louis in the Church of St. Francis Xavier; assisting were the Most Reverend Matthew Loras, Bishop of Dubuque, and the Most Reverend Richard Miles, Bishop of Nashville, on Sexagesima Sunday 1848, in the year of redemption.

x Peter Richard, Archbishop of St. Louis  
x Matthew, Bishop of Dubuque  
x Richard Pius Miles, Bishop of Nashville  
± I, Martin John Spalding, Bishop of Lexington,  
was present and gave the sermon.

(Address on opposite side)

Dear Brother James Van de Velde  
Priest of the Society of Jesus  
Bishop Elect of Chicago  
Apostolic Letter  
Pope Pius IX, October 3, 1848

The thesis, "Development of Catholic Institutions in Chicago during the Incumbencies of Bishop Quarter and Bishop Van de Velde, S.J., 1844-1853," written by Marie Catherine Tangney, has been accepted by the Graduate School of Loyola University with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted as a partial fulfillment of the requirements for the degree of Master of Arts.

Paul Kiniery, Ph.D.

May 8, 1935

Samuel K. Wilson, S.J., Ph.D.

June 21, 1935